



# **THE ALIGARH MOVEMENT**

## **A Select Annotated Bibliography**

### **1950-76**

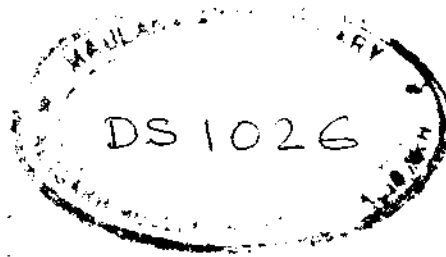
COMPILED  
Under the Worthy Supervision of  
**Mr. A. H. KIDWAI**

Submitted in partial fulfilment for the award of the  
DEGREE OF MASTER OF LIBRARY SCIENCE  
**1975-76**

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THE ALIGARH MOVEMENT

( A Select Annotated Bibliography )

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MR. A.H. KIDWAI

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SIR SYED AHMAD KHAN  
Founder of the Aligarh Movement  
(1817-1898)

" ... India is like a bride which has got two beautiful and lustrous eyes - Hindus and Musalmans. If they quarrel against each other that beautiful bride will become ugly and if one destroys the other, she will lose one eye. Therefore, people of Hindustan! You have now the right to make this bride either squint eyes or one eyed .."

Sir Syed Ahmad Khan

" ... India is the home of both of us. We both breathe the air of India and take the water of holy Ganges and Jamuna. We both consume of the products of the Indian soil. We are living and dying together. By living so long in India, the blood of both have changed. The colour of both have become similar. The faces of both, having changed, have become similar. The muslims have acquired hundreds of customs from the Hindus and the Hindus have also learned hundreds of things from the Musalmans. We mixed with each other so much that we produced a new language, Urdu, which was neither our language nor theirs ... the progress of this country and that of both of us is possible through mutual cooperation, sympathy and love ... "

Sir Syed Ahmad Khan

## ACKNOWLEDGEMENT

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I am indebted to Prof. A.A. Suroor, Ex-Head, Dept. of Urdu and Prof. Khurshidul Islam, Head, Dept. of Urdu, and Dr. K.R. Azmi, Reader, Dept. of Urdu and some other teachers of the Department who helped me in collecting the material from various sources, allowed to consult their personal collections and libraries. I am deeply grateful to Mr. Farrukh Jalali and Mr. Ziauddin Ansari of Maulana Azad Library who helped me in securing the material.

MOHD. ALI MULLAH

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## I N T R O D U C T I O N

Aligarh Movement and Sir Syed Ahmad Khan is an important topic which is attracting a lot of attention in the academic world. In the words of Mr. M.H. Razvi, the University Librarian, "not only the social scientists of the east but also of the west are deeply interested in the studies of this topic, especially those who are concerned with the history, education, political development and the social problems of the 19th and 20th century India". This topic is of equal interest to the people who are studying the modernisation of Islam, and to the research scholars who are interested in the study of the struggle for the independence of India. It is also an important land mark and turning point in the history of Urdu Literature and from it a renaissance in its history begins. Thus we notice that the intellectuals and research scholars in various fields of Social Sciences and Humanities are engaged in the study of this subject from various angles.

Though several books have been written on the subject, but in view of its great importance, the number

of such books is not enough. All the standard books relating to history and cultural study of modern India published in Urdu and English contain chapters on this topic. A large number of articles on various aspects of Sir Syed Ahmad Khan's life and his 'Aligarh Movement' have been published in learned periodicals. There is a derth of bibliographies in this topic. A select bibliography on Sir Syed was published by the Maulana Azad Library in 1971, which lists the books by Sir Syed Ahmad Khan, on Sir Syed Ahmad Khan, books having chapters on Sir Syed Ahmad Khan and standard articles on the subject published in learned periodicals in Urdu and English. But to my knowledge, there is no annotated bibliography prepared on the topic so far. As a student of Urdu Literature I consider it a great privilege to be able to work on the preparation of a bibliography on such an important topic. The bibliography is prepared in partial fulfilment of the requirement for the award of the degree of Master of Library Science of the Aligarh Muslim University. After the partition, a large amount of material has been published on the topic and so this study is confined only to the material published after 1950 in the form of articles and books upto 1976.

The work consists of two parts - first part is the descriptive part in which all the aspects of Aligarh Movement and its influence on various disciplines are discussed. References to the sources consulted in the development of this part are indicated in brackets. These numbers refer to the respective entries in the bibliography in part two.

Part two consists of the main bibliography on Aligarh Movement. The following appendices are also included :

(i) a list of periodicals, giving their place of publication, the abbreviations used for them, where necessary and their frequency; (ii) a list of subject headings under which the entries in the bibliography have been arranged; (iii) a transliteration table through which the titles of periodicals and chapters written in Urdu are transliterated in roman script; (iv) an Alphabetical Index, in which author, title and subject entries have been arranged in a single alphabetical sequence. In the Alphabetical Index, the subject headings are given in capital letters, the names of authors also in capital letters on the CCC pattern and the titles of articles in Caps and small letters. The initial articles of the titles have been dropped in the index. Arrangement is word by word as well as letter by letter where necessary. References are made to the serial numbers of the entries.

SCOPE & SOURCES OF COMPILATION :

The bibliography includes 276 entries which are not comprehensive but are fairly representative of the subject. Since no secondary sources were available in the topic except a Select Bibliography on Sir Syed Ahmad Khan published by the Maulana Azad Library in 1971, a general survey of the literature available in Maulana Azad Library, Seminar Library of the Department of Urdu and Sir Syed House Library were consulted. Helps were also taken from the personal collections and libraries of some learned teachers of the Department of Urdu, History and Political Science. Various original journals and latest books were scanned and out of the fairly large number of periodical articles and chapters of latest books convering the field only important ones were selected for inclusion.

Although the bibliography is selective in nature, it has been the endeavour to include the latest material published and to cover all the aspects and to make it fully representative of the topic.

STANDARDS FOLLOWED :

As far as possible the Indian Standards recommended for bibliographical references (IS : 2381-1963) have been followed. In certain cases, in the absence of the guidance of Indian Standards, either the full words have been used or abbreviations commonly used are retained, e.g. the abbreviation of 'Aligarh Magazine' is 'Aliq.Mag.' The other abbreviations used for months, etc., have also been listed separately.

ABSTRACTS :

The entries in the bibliography contain informative abstracts, giving the essential information about the articles/chapters documented. I hope the users of this bibliography will find it useful.

ARRANGEMENT :

Efforts have been made to arrange entries under co-extensive subject headings. For this purpose a comprehensive list of subject headings was compiled which is given in Chapter 2 of Part 2. For the development of subject headings, no classification scheme was found to give a co-extensive class number. Therefore, the headings

have been derived by following a logical helpful sequence guided by postulates and principles of helpful sequence given in CC. Although there is always scope for difference of opinion in any issue, the list of subject headings is expected to be helpful to the consultants of the bibliography.

So far as is possible, the cataloguing rules for author & titles entries have been followed. However, in the case of several authors, it was found that they have not followed any consistent practice of using their pen-names. In such cases entries have been made in the personal names. The personal names without a surname, or a pen name have been entered under the forenames of the author.

There are two types of entries - (i) entry for a periodical article; and (ii) entry for a chapter or portion of it from any document. For a periodical article entry the following items of information are given :-

- (a) Serial number;
- (b) Name of author/authors
- (c) A full stop (.);
- (d) Title of contribution including sub-title and alternative title, if any;
- (e) A full stop (.);
- (f) Title of periodical in abbreviated form so far as possible. This has to be underlined;
- (g) A full stop (.)

- (h) volume number;
- (i) A comma (.);
- (j) Issue number;
- (k) A semi-colon (;);
- (l) Month;
- (m) A comma (.);
- (n) Year;
- (o) A semi colon(;);
- (p) Inclusive pages of the articles.

Specimen entry :

17. SHERVANI (Harun Khan). Sir Syed ke tin ghair  
khatut. Fikr-o-Nazar. 1,3; July, 1960; 101-4.

The following items of information are given for the entry  
of a chapter or a portion of it:-

- (a) Serial number;
- (b) Name of author/s of contribution;
- (c) A full stop (.);
- (d) Title of contribution including sub-title and  
alternative title, if any;
- (e) A full stop;
- (f) The word Ch and its number, if it is given
- (g) Within the circular bracket word In, and the  
following items of information of the host  
document :

- (i) Name of author/editor/compiler of the whole work; in catalogue entry form;
  - (ii) A full stop (.);
  - (iii) Title of the whole work;
  - (iv) A full stop (.);
  - (v) word 'p' and page nos.
- (h) outside the circular bracket, place of publication;
- (i) A comma (,);
  - (j) Publisher's Name;
  - (k) A comma (,);
  - (l) Date of publication; and
  - (m) A full stop (.).

Specimen entry :

5. SIDDIQI (Rashid Ahmad). Sir Syed aur Aligarh. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 1-27). Aligarh, Muslim University, 1960.

ALPHABETICAL INDEX :

Bibliography contains an exhaustive author, title, and subject index in one alphabetical sequence. See references have also been provided, wherever necessary, to facilitate the consultants of the bibliography and to meet the needs of various approaches. Consideration of the permutation in the names of the authors has been specially kept in mind, e.g.

NADVI (Altaf Husain)

See ALTAF HUSAIN NADVI

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P A R T       -       O N E

( DESCRIPTIVE )

## CHAPTER 1.1

### HISTORICAL BACKGROUND OF THE ALIGARH MOVEMENT

The revolt of 1857-58 marked a turning point in the history of India. With its suppression the long line of muslim rule in India came to an end, and all hopes of recovering muslim hegemony were removed. In 1857 Emperor Bahadur Shah Zafar, was removed from the throne of Delhi and exiled to Rangoon. In 1858 India was declared a colony of the British Crown, marking the end of the rule of the East India Company.

Against the background of the Revolt two significant movements arose among the muslims of India. One was the conservative Deoband Movement which claimed at the preservation of muslim culture through the spread of religious education and preaching. The other was the modernist Aligarh Movement which sought political and educational achievement of muslims through the cultivation of western science and philosophy (240-41).

The founders of the Deoband Movement were largely the successors of Shah Wali Ullah's reform movement. They viewed the western penetration into India as a challenge of Christianity to Islam. They were suspicious of Europe

and based their system of education on the traditional Nizamiah scheme.

To the liberal section of the muslim community the European impact appeared as a political, economic and intellectual change rather than a religious one. They were quick to realise the significance of the impact of modern science and technology on the old ways of life. Accordingly, they based the Aligarh Movement on the model of Cambridge and Oxford Universities.

Sir Syed Ahmad Khan (1817-1898), was the chief architect of Muslim modernism in India. He was born in Delhi in 1817 and was the son of Mohammad Muttaqi, a substantial and scholarly gentleman connected with the Mughal Court. Like most youngmen of the day, he was allowed to grow up anyhow and at nineteen, when he was married, all he had to his credit was a smattering of Arabic, Persian, Mathematics and Theology. This time he cut off his connections with the Mughal Court against the wishes of his relatives and joined British service. He rose very quickly and in 1840 he was promoted as a Munsif at Fatehpur Sikri, where he stayed for four years.

The literary output of this period is a few theological essays of the orthodox type. This time he had sympathy with the reforms inaugurated by Maulvi Ismail Shahid and his colleagues. He had no sympathy with scientific thoughts represented by the Delhi College.

In 1847, he wrote Asar-e-Sanadid (an archaeological history of the buildings of Delhi). In 1874, it was translated into French and it procured him a fellowship of the Royal Asiatic Society. This book furnishes an account of the buildings and climate of Delhi, and traces the rise of Urdu.

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## CHAPTER 1.2

### POLITICAL AND SOCIAL ASPECTS OF THE ALIGARH MOVEMENT

Indian mutiny was the turning point in the life of Sir Syed. It gave a new and unexpected direction to his energies, and he became the most constructive force in the life of his community. The Mutiny had left the muslims utterly stunned and paralysed. Their gradual transformation into a progressive community, eager to assimilate western civilization, was the work of Syed Ahmad and his followers when he had filled with a new missionary zeal (1, 4, 8).

His first task was to try to exculpate the muslims of the chief share in the mutiny. To this effect he wrote Asbab-e-Baghawat-e-Hind (Causes of the Indian Mutiny) in 1858. His main contention is that the mutiny was not a religious crusade, but was mainly due to the despotic character of the British Government and the spread of the missionary activities giving colour to the suspicion that the Government intended to force christianity on Hindu and muslim alike. This bold statement aroused an explosion of wrath in official ~~and~~ circles in India and England. His brilliant record of service during mutiny was strongly in his favour, and he came out unscathed (98, 102, 105, 108, 109).

This was followed by the Royal Muslims of India in 1860 and Tabyinu'l Kalam, or a Muslim commentary of the Holy Bible, the first volume of which came out in 1862 and the second in 1865. In the latter he was assumed the role of a peacemaker between the muslims and English by attempting to reconcile the principles of Islam with Judaism and Christianity and by clearing the misunderstanding in the minds of the muslims with regard to the authenticity of the Bible.

Sir Syed tried to remove the misunderstandings between English people and muslims and considered all the communities of India as one nationality. He was in great favour of United Nation. According to him as the muslims were backward in education, in services, in business and in other spheres of life and so they could not play a role in any movement. He was not in favour of joining the Indian National Congress and considered it harmful for Indians in general and muslims in particular (27).

### CHAPTER 1.3

#### EDUCATIONAL ASPECTS OF THE ALIGARH MOVEMENT

In 1867 Sir Syed founded a Persian School for Historical Research at Moradabad. After the mutiny, Sir Syed was fully convinced that the only remedy for the ignorance of the muslims was education on western lines (84, 88, 93).

In 1863, he organised the Scientific Society at Ghazipur with the object of producing Urdu translations of European scientific works (15, 16, 18). The Society was later transferred to Aligarh. In 1864, he founded a High School at Ghazipur with provision for English courses. In 1866, a journal of the Society came out which later on named the Aligarh Institute Gazette. At first a weekly, and then bi-weekly it continued to be published as long as Sir Syed lived (20, 21).

His dream was to establish a College on western lines. With this object he left for England in 1869 and during his eighteen months' stay there made a careful study of the British educational system. On his return, he started the famous Tahzib-ul-Akhlaq (The Social Reformer).

which effected a remarkable change in muslim ideas. The aim was to persuade the muslims of India to embrace the highest form of civilization with a view to clearing them of the contempt with which the civilised world looks down upon them and in order that they may be called civilized in the world. It was a weekly started on 24 December, 1870 and ran for nearly 12 years (22-24). In 1873, he established a High School at Aligarh which was raised to *Mohammedan Anglo-Oriental College* in 1875 with the object of combining religious education with modern scientific studies (181, 182). In 1920, it became a first grade University and has since been known as the Aligarh Muslim University, Aligarh.

In order to encourage education among muslims he organized around 1872 a "Conference for the better diffusion and advancement of learning among Muhammadans of India" and created a fund to help muslim scholars in research work. Haunted by the terrors of the Sipahi Mutiny, he organized the British Indian Association to keep muslims within reasonable bounds in practical politics. Furthermore, in order to defend the rights and privileges of



the muslims, he founded the 'Muslim Defence Association' and pleaded to the Government for the release of those innocent persons who were kept under detention on suspicion of disloyalty.

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## CHAPTER 1.4

### RELIGIOUS ASPECTS OF THE ALIGARH MOVEMENT

His theological work 'Khutabat-e-Ahmadiyah' (Religious Addresses) was published in 1876. It discusses the pre-Islamic conditions of Arabia, the reforms introduced by the Prophet, and tries to give a rationalistic interpretation of Islam. The long letters he wrote to his friends from England were published in the Tahzib-ul-Akhlaq bear a wonderful testimony to the spell cast on him by European civilization.

According to Sir Syed, some institutions in Islam are eternal, others are temporary. So we must give up these customs and institutions which were useful in the past but are no longer so in the present. Some of his views may be summarised here to give some idea of his departure from traditional theology (116-119). He does not believe in the existence of shaitan as an independent entity outside man. According to him, it only symbolizes the elements of evil inherent in a man. He denies the existence of angels and holds that they merely stand for the powers resident in certain forms of matter. Miracle he denies in toto, holding that the

Prophet never worked a miracle; nor is there any mention of them in the Quran, he says. The stories of the Prophet's Ascension and the cleaning of his heart by an angel are explained as dreams. He also rejects the story of the Immaculate conception of Mary, the account of creation, and the fall of Adam. As regards prayer, he holds that it is the expression of our spiritual yearnings and has nothing to do with the realization of our wishes (75, 76, 78, 79, 80).

Sir Syed was influenced with the religious views of his parents. The atmosphere in which Sir Syed was brought up was purely religious. He was a staunch muslim, had full belief on truth of Islam and Quran. According to his belief Muhammad Sul'am was the last prophet. Sir Syed wanted mainly political and economic reformations of muslims (75, 76).

The Aligarh Movement led by Sir Syed soon became the centre of intellectual activity among Indian muslims. It developed a rationalistic outlook, which inspired support from a large section of the muslim community. He was not a realist in a strict sense as Arnold and Spencer, who, in clash between Science and Theology discarded

whatever in the bible was not in accord with human experience. Sir Syed made it his business, as an interpreter of the Quran, to reconcile religion with the scientific knowledge of the age, by explaining whatever appeared to him to be morally and intellectually indefensible in it, in a way acceptable to reason (69, 80, 82). In other words, rationalist prefers truth to everything and is prepared to stake everything for it. Contrary to this, Sir Syed ~~with~~ started with an unshaken faith in the truth of divine origin of Islam. In Sir Syed, reason and faith both elements are in a state of equilibrium.

The secret of his success lay in his great personality, his self confidence, and his infectious zeal. The writing of Sir Syed reveal an alert and critical mind. Born in conventional age, he was the first to read the signs of the times, and to interpret his age to itself. The impact of the west had begun to act much earlier but it worked slowly and there was no active thought. It was reserved for him to articulate the new self consciousness, and to make it a real force in the life of his community.

The English influence on Sir Syed was general and pervasive (35, 36). His acquaintance with English writers was casual and meagre. His favourites were Mill, Addison and Steele. All his social and critical essays are translations with slight modifications from English. In the longer essays adapted from Mill, he uses examples from Islamic and Indian history in place of those from the European history in the original. He has made a general acknowledgement of these borrowings in summing up his works :-

"We have also written some of the essays of the famous writers of Europe, Addison and Steele in our own language and style..."\*

Sir Syed had a deep respect for Addison and Steele and that is why his Tahzib-ul-Akhlaq was modelled on the pattern of Tetlar and Spectator. Sir Syed drew his material from others and had nothing of his own to give to his age, (13, 23).

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\* Syed Ahmad Khan : Tahzib-ul-Akhlaq, p. 476.

## CHAPTER 1.5

### INFLUENCE ON URDU LITERATURE

In the field of literary contributions, Sir Syed carved a niche for himself by influencing the use of Urdu Literature and the life of his own community. His earlier writings were ephemeral; they did their work and are no more read today than last month's newspaper. His theological writings to which he gave most of his time and labour do not interest the modern reader. He does not satisfy the intellectuals, because he fights shy of the conclusions to which stark nationalism would seem to lead him. His social essays occasionally figures in the curricula of some of the Universities, but this artificial resuscitation had not added much to his reputation as a writer. What ensures an author's fame is not so much his modernity as his style. Sir Syed never paid much heed to style; he had in fact, little or no feeling for it.

His greatness lies in the fact in the fact that though he himself was not a great writer but he was the cause of great writings in others. The impulse he gave to literature was great; he inaugurated a new era in literature in Northern India (29, 31, 32, 55, 56).

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## CHAPTER 1.6

### SIR SYED'S CHIEF COLLEAGUES, FOLLOWERS & OPPONENTS :

The success of Aligarh Movement is also due to the untiring cooperation and zeal of Sir Syed's colleagues. Some important colleagues and prominent co-workers of Sir Syed are Maulvi Samiullah Khan; Chiragh Ali; Nawab Mohsin-ul-Mulk; Nawab Vaqar-ul-Mulk; Khwaja Altaf Husain Hali; Shibli Naumani, Maulvi Zakaullah and Justice Syed Mahmood. Among the opponents of the Aligarh Movement Akbar Husain Akbar Ilahabadi, a contemporary of Sir Syed was most prominent. He left no stone unturned to harass Sir Syed and the Aligarh Movement (172, 173). The Deoband group also entertained similar ideas about the Movement, yet they never came in direct conflict with it. Shibli Naumani was a great scholar, poet and philosopher who at first cooperated with Sir Syed and lectured on Persian literature at MAO College. During his later days he became bitter opponent of the Aligarh Movement and joined the seminary of Nadwat-ul-Ulama. The bibliographical sketches and works of some of his important colleagues are given here.

Maulvi Samiullah Khan

Samiullah Khan was one of the colleagues of Sir Syed and the supporter of the Aligarh Movement. He backed Sir Syed in all his constructive, reformatory and educational programmes. Sir Syed always took his advice in all matters and loved him. In 1886, he presided over the first session of Muslim Educational Conference held in Aligarh. He was admirer of western education but was not in favour of increasing influence of English staff over muslim staff and this created controversy between him and the Europeans (148).

Maulvi Chiragh Ali

Maulvi Chiragh Ali was a man of wide attainments. He knew Arabic, Persian, English and had a working knowledge of Latin and Greek. Like Sir Syed, he preferred the allegorical method of interpretation to the prevailing literalism of the day. He was an original thinker within his range, and was far from being a blind follower of Sir Syed. Most of his writings are in English and deal with theology and religion. His Urdu works are : Ta'liqat (1872), Islam ki Dunyavi Barkat and Qadim Quomun Ki Muhhtasar Tarikh.

Chiragh Ali is one of the most important of the early writers who came forward to defend Islam against the attacks of Christian ~~for~~ missionaries. He gave some impetus to the



reform movement inaugurated by Sir Syed, and consolidated the position of his co religionists; but his literary importance is negligible. He is probably the heaviest and the most wooden of a school of writers who are conspicuously lacking in charm and freshness of style.

Nawab Mohsin-ul-Mulk :

Syed Mahdi Ali Khan, Nawab Mohsin-ul-Mulk occupies an important position in the Aligarh Movement. His affection for Sir Syed was immense. He helped Sir Syed in his political mission and assisted him in the educational movement also. He was regular contributor ~~of~~ to the Tahzib-ul-Akhlaq. On the death of Sir Syed, he became the Secretary of the College and during this period his qualities of leadership and his importance was realised by all.

Mohsin-ul-Mulk came into contact with Sir Syed in 1863 and was greatly impressed by him and became his life long companion. Under Sir Syed's guidance and mature experience he took leading part in propagating the aims and ideals of the Aligarh Movement and facilitate of Sir Syed's works in raising funds in the South.

His scholarly articles on religion, education and morals soon created a stir in the muslim community. To popularise the

education among the muslims and to raise contributions for the College, he toured distant places and after the retirement from the Nizam's service in 1893, he was settled down at Aligarh. During his Secretaryship, College made much progress and the number of students raised, (141-44).

Nawab Vaqar-ul-Mulk :

Nawab Vaqar-ul-Mulk, one among the colleagues of Sir Syed, was a man of very bold and stubborn character. He assisted Sir Syed very enthusiastically. He looked after the Tahzib-ul-Akhlag and worked hard for popularising the schemes of Sir Syed and to raise contribution for the College. He differed Sir Syed chiefly because the increasing influence and power of the English staff. He did not like the participation of Europeans in teaching as well as in management. He took charge as Secretary of the College after Mohsin-ul-Mulk. He was a man of principles, and strong willed. He had respect for the students and tried to create qualities in them, (162-64).

Khwaja Altaf Husain Hali :

Khwaja Altaf Husain whose takhallus (poetic name) was Hali was an enthusiastic supporter of Aligarh Movement. He was born in 1837 at Panipat. The financial position being far

from sound, his early education was haphazard and unsatisfactory. At Panipat, he studied Arabic and Persian; and when at seventeen, he was married, much against his wishes, by his brother, his schooling whatever, it was, came to an end.

During 1852-55, he came in contact with Ghalib for a short while who encouraged him to cultivate his poetic talents, but no influence of Ghalib appears in modelling his mind, or taste. In 1863, he was employed with Nawab Mustafa Khan Shefta of Delhi with whom he stayed till the latter's death. (1869). Only important poem of this period is the elegy on the death of Ghalib entitled Marsiya-e-Janab Asadullah Khan Dehlvi Mutakhallis ba Ghalib (1869).

Hali became a thinker and a poet when he was transferred to the Anglo-Arabic College, Delhi in the beginning of 1875. He had heard at Lahore of the reforming activities of Sir Syed, but it was only after his transfer to Delhi that he had a first hand knowledge of his great mission. It was Sir Syed's mission that actually awoke him from his dogmatic slumber, filled him with moral earnestness and made him the poet of Islamic Renaissance in India with the appearance of Musaddas-e-Hali in 1879.

It was followed by Shakva-e-Hind (1887), Munajat-e-Bewa (1886), and Chup ki dad (1905). His chief works in prose include Hayat-e-Sadi (1886), Divan-e-Hali with the Muqaddama (1893), Yadgar-e-Ghalib (1897) and Hayat-e-Haved or life of Sir Syed in 1901. He died on 31st December, 1914. His literary and social essays which appeared from time to time in Aligarh Institute Gazette and Tahzib-ul-Akhlaq were collected in two volumes as Muqalat-e-Hali. His letters were published into two volumes in 1925.

The new literary and religious self-consciousness found its first adequate expression in the writings of Hali. He overshadowed Urdu Literature in his day, and though his poetry began to date soon after his death, his historical position as the protagonist of the new school is unassailable. From Hali we feel the renaissance in poetry and criticism.

The poetry of Hali is the expression of two alternative moods, the one tender, pathetic and retrospective the other manly and forwardlooking; the one dwelling on what had been and was no more, the other fully conscious of the creative possibilities of the future, and pouring vitriolic contempt on the bigotry and conservatism that made light on western civilization. Unlike Sir Syed, he was deeply rooted in the past; he had also a vivid imagination, and it was but natural that the downfall of his community should cause him the most significant grief.

The best known of his poems and his chief passport to fame is the Maddo-Jazar-i-Islam known as Musaddas-e-Hali. It is a landmark in the history of Urdu Literature, because it is the first important poem written after the Mutiny. It was composed on Sir Syed's request for awakening of muslims in India. It contains an account of ancient glories of muslims and laments their miserable condition after the mutiny in India. It became widely popular and its portions were recited in the meetings of muslims. Its tone was so pathetic and inspiring that not only muslims but even the members of other faiths melted into tears (138).

After 1880, Hali devoted himself exclusively to Sir Syed's educational and political missions through composing his poetry and reciting it in the meetings. Hali helped Sir Syed in every sphere of life and wrote a biography called Hayat-e-Haved. Though Hali had profound regard, for Sir Syed, he also opposed whenever he thought it necessary but not publicly. On women's education, Hali appears to have difference with Sir Syed. For Sir Syed did not much importance to female education while Hali was of the opinion that male and female education should go together as they were complementary (135, 136, 138).

Shibli Naumani

Shibli Naumani, born in the year of Indian mutiny at Bindul in the Azamgarh district, came under the influence of Sir Syed in 1882. He was persuaded to accept the post of Lecturer in Persian and Arabic at the College. The chief formative influence on his mind, besides Sir Syed was that of Dr. Arnold, Professor of Philosophy at Aligarh who introduced him to western literary criticism and helped to ~~gix~~ enlarge his mind.

In 1892, he undertook a tour to Egypt and Turkey with the two fold object of recuperating his health and collecting material for his important work Al-Farug. His safarname-e-Misir-o-Sham, published on his return from his travel, is a valuable document embodying his observations on the general intellectual and political decadence of the countries visited.

In 1904, he took over the management of Nadvat-ul-Ulama, an Academy founded for the education of Ulemas by Mohammad Ali of Kanpur. The object of this institution was to bridge the gulf between muslims with a western education and the ulema by introducing the study of English in its curriculum.

Another useful work of his was the founding of the Dar-ul-Musannifin at Azamgarh to encourage research. The Academy is in a flourishing condition today. Shibli's chief critical work is Shi'rul-Ajam, or a History of Poetry in five volumes (1899-1918). For some time he had been at work on Sirat-un-Nabi a comprehensive and critical life of the Holy Prophet. Left unfinished it was completed by Maulvi Sulaiman Nadvi.

As a man Shibli was bold, fearless and independent liberal in politics and a staunch supporter of the Congress, he was a mordant critic of Sir Syed's time serving political creed and the Muslim League.

There is a basic difference of approach between Shibli and Sir Syed. Whereas Sir Syed rejects miracles in toto, Shibli neither accepts nor rejects them. He defines miracle, with Shah Waliullah, as an event of an extraordinary nature, which is against everyday experience, but which does not contravene the chain of causation.

On The theological writings of Shibli are a good summary of the views of Islamic rationalists. His treatment is neither exhaustive nor consistent. He is neither a cogent reasoner nor an original thinker. His notes on evaluation and the origin and presence of evil, where he could not

get much support from earlier muslim writers, are rudimentary and unconvincing (155, 156, 157).

Maulvi Zakauallah :

Maulvi Zakauallah was one of important followers of Sir Syed and was a strong supporter of Aligarh Movement. He was pen contributor of to the Gazette and was the author of 143 books published from the Aligarh Institute. He rendered important services to the causes of the new learning by translating the books on Science and Mathematics from English into Urdu and by writing numerous text books on subjects like History, Geography, Economics, Ethics and Literature. He was of the view that higher education should be imparted in Indian vernacular languages. In spite of some differences with Sir Syed, he actively participated with Sir Syed, (165-67).

Besides above, some important followers of Sir Syed were Aftab Ahmad Khan, Maulvi Nazir Ahmad and Syed Mahmood. (130, 146, 160). Syed Mahmood was the son of Sir Syed. Both, he and Sir Syed felt the necessity of English education, planned and thought the schemes for the foundation of a Muslim University. According to Dr. Shan Muhammad, most of the schemes of Syed Ahmad could succeed due to Syed Mahmood's energy.



## CHAPTER 1.7

### C O N C L U S I O N

The Aligarh Movement started by Sir Syed Ahmad Khan and his enthusiastic followers became a University in 1920. The Aligarh Muslim University was established on 17th December, 1920 after the adoption of the A.M.U. Act by the Central Assembly of the Government of India. The University has now become one of the most famous seats of learning in the country and in the muslim world. The University imparts instructions in several branches of Arts and Science and has very well equipped Faculties for the applied and general courses. It offers excellent facilities for research, has very good residential accommodation for scholars and teachers.

Sir Syed's dream of establishing a seat of learning for muslims in particular and Indians in general has been achieved in the shape of this University. The Aligarh Muslim University is an ample testimony to Sir Syed's great foresight with which he initiated the Movement of modernising the muslim community. Sir Syed's another great contribution to create an atmosphere of secularism in the institution he founded. His idea from the very beginning was far from communal as he once said :-

"... I would be sorry if any one were to think that this College was founded to mark a distinction between the Hindus and Mohammedans. The chief cause that led to the foundation of this College was, as I believe you are aware of, that the Mohammedans were becoming more and more degraded and poor every day. Their religious prejudices had kept them back from taking advantage of the education offered by the Government colleges and schools; and consequently it was deemed necessary that some special arrangement should be made for them. It can be thus illustrated : suppose there are two brothers, one of whom is quite vigorous and healthy, while the other is ill and is decaying; then it will be the duty of the former to help him towards his recovery. This was the thought which led me to the foundation of the Mohammedan Anglo-Oriental College. But I am happy to be able to say that both brothers receive the same instruction in the college. All the rights at the College which belong to one who calls himself a Mohammedan, belong without any restriction to him also who calls himself a Hindu. There is not the least distinction between the Hindus and the Mohammedans. Only he can claim the reward who earns it by his own exertions. Both Hindus and Mohammedans are equally entitled to scholarships at the college both are treated equally as boarders. I regard the Hindus and Mohammedans as my two eyes.'

The great ideals of the founder have so much influenced to the course of development of the community and the people of the country that it has not only cultivated in the founding of a University but has been regarded as a movement. The Aligarh Movement, in the words of President Fakhruddin Ali Ahmad :

"Syed Ahmad Khan's decision to eschew politics and concentrate on education was made after careful study of the then prevailing situation. As Pandit Nehru rightly summed up "Sir Syed's decision to concentrate on western education for muslims was undoubtedly a right one. Sir Syed's activities, although seemingly very moderate, were on the right revolutionary direction.

It is because of such basic ideals and teachings of the Founder that Aligarh Muslim University has come to be regarded not merely a University but a movement. This Movement had various missions to fulfil. One, as I said, was the mission of involving the Muslim Community in the educational process; the other was the mission of scientific attitude of tolerance and acceptance of all other communities and involving them, too, in the educational stream. The third mission was a cultural mission. The University would have to continue these missions."

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P A R T       -       T W O  
( BIBLIOGRAPHY )

## CHAPTER 2.1

### LIST OF PERIODICALS AND BOOKS DOCUMENTED

#### A - PERIODICALS

S.No.	Name of Publication	Place	Abbreviation	Frequen
1.	Adbī Duniyā	Lahore	-	-
2.	Adīb Shiblī Number	Aligarh	-	Monthly
3.	The Aftab	"	Aftab	Annual
4.	The Aftab Hall Review	"	AH Rev.	-
5.	Al-Ilm	Karachi	-	Quarter
6.	Alig	Aligarh	-	Fort- nightly
7.	Aligarh Magazine	Aligarh	Alig Mag.	Annual
8.	Aligarh Magazine, Aligarh No.	"	Alig Mag. Aligarh No.	-
9.	Aligarh Muslim University Women's College Magazine	"	AMU Wom. Coll Mag.	Annual
10.	Fikr-o-Nazar	"	-	Quarter
11.	Hamari Zaban	"	-	Weekly
12.	Jamia	Delhi	-	-
13.	Mah-i-Nau	Karachi	-	Monthly
14.	Mah-i-Nau Istiqlal No.	"	-	-
15.	Mah-i-Nau Jamhūriyat No.	"	-	-
16.	Naī Kiran	Khurja	-	Monthly
17.	Nuqūsh, Shakhsīyat No.	Lahore	-	-
18.	Qaumi Zaban		-	Fort- nightly
19.	Saba	Hyderabad	-	-
20.	Sir Syed Hall	Aligarh	-	-
21.	Sir Syed Hall Review	"	SSH Rev.	-
22.	Sir Syed Hall Review, Old Boys No.	"	SSH Rev. Old Boys No.	-
23.	Tamir-e-Millat	Srinagar	-	Monthly
24.	Urdu	Karachi	-	Quarter
25.	Urdu Adab	Aligarh	-	"

B - Books

1. Abdul Qayyūm. Tanqīdī Muqūsh. Delhi, Aitqad Publishing House, 1972.
2. Abdullah (Shaikh Mohd.). Mushāhidat va tassurāt. Aligarh, Female Education Association, 1969.
3. Abdullah (Syed). Sir Syed aur unke namvar rufaqa kī nasr ka fikrī aur fannī jayezā. Delhi, Chaman Book Depo, 1960.
4. Anwar Siddiqi, ed. Intikhab-i-mazamīn Sir Syed. New Delhi, Maktaba Jamia, 1972.
5. Asghar Abbās. Sir Syed kī sahāfat. Delhi, Anjuman Taraqqi Urdu Hind, 1975.
6. Āzmī, Khalīl-ur-Rahman. Zavva-i-nigāh. Gaya, Adarsh Publishers, 1966.
7. Bhatnagar, S.K. History of the M.A.O. College, Aligarh. Aligarh, Sir Syed Hall, A.M.U., 1969.
8. Haq, Mushir U. Muslim politics in India 1857-1947.
9. Ishwari Prasad and Subedar, S.K. Hindu muslim problems. Allahabad, Chugh Publications, 1974.
10. Jain, M.S. The Aligarh Movement : Its origin and development. Agra, Sri Ram Mehra, 1965.
11. Jazbī, Moīn Ahsan. Halī kā siyāsī shāoor. Lucknow, Ahbab Publishers, 1959.
12. Muhammad Sadiq. A history of Urdu Literature. London, Oxford University Press, 1964.

13. Nasīm Qureshī, ed. Alīgarh Tahrik : Āghaz ta imroz. Alīgarh, Muslim University, 1960.
  14. Nizami, Khaliq Ahmad. Armughan-i-Alīgarh. Alīgarh, Educational Book House, 1974.
  15. Nizami, K.A. Sir Syed Hall. Alīgarh, Muslim University, 197
  16. Shan Muhammad. Sir Syed Ahmad Khan : A political biography. Meerut, Meenakshi Prakashan, 1969.
  17. Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. Bombay, Nachiketa Publications, 1972.
  18. Suroor, Al Ahmad. Adab aur nazaryā. Lucknow, Idara-e-Farogh-i-Urdu, 1954.
  19. Suroor, Al Ahmad, Naye aur purane chiragh. Lucknow, Idara-e-Farogh-e-Urdu, 1972.
  20. Suroor, Al Ahmad. Tanqīdī Ishāre. 4th ed. Lucknow, Idara-e-Farogh-i-Urdu, 1964.
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## CHAPTER 2.2

### LIST OF SUBJECT HEADINGS

#### ALIGARH MOVEMENT

- HISTORY & BACKGROUND
- SCIENTIFIC SOCIETY (Role of -)
- INSTITUTE GAZETTE (Role of -)
- TAHZIB-UL-AKHLAQ (Role of -)
- MOHAMMEDAN EDUCATIONAL CONFERENCE (Role of -)
- Compared with INDIAN NATIONAL CONGRESS
- Influence on URDU LITERATURE
- BRITISH INDIAN GOVERNMENT (Role of -)
- ENGLISH PEOPLE (Role of -)
- SIR SYED - LIFE & WORKS
  - AS A JOURNALIST
  - PLACE IN URDU LITERATURE
  - Influence of WEST
- THOUGHTS & BELIEFS
  - SCIENTIFIC OUTLOOK
  - LITERARY VIEWS
  - RELIGIOUS VIEWS
  - EDUCATIONAL VIEWS
    - EDUCATION OF WOMEN
  - POLITICAL VIEWS
    - INDIAN NATIONAL CONGRESS
  - SOCIAL VIEWS
  - HINDU & MUSLIM COOPERATION
  - Compared with JAMALUDDIN AFGHANI
- SIR SYED'S FOLLOWERS
  - AFTAB AHMAD KHAN
  - CHIRAGH ALI
  - ‡ HALI
  - INAYAT ULLAH



- MAHDI IFADI
- MOHSIN-UL-MULK
- MUMTAZ HASAN
- NAZIR AHMAD
- SAMIULLAH KHAN
- SAYYID AHMAD DEHLVI
- SAYYID ALI BILGRAMI
- SAYYID HUSAIN BILGRAMI
- SHAIKH MOHD. ABDULLAH
- SHIBLI
- SIR SHAH MOHD. SULAIMAN
- SYED MAHMUD
- VAHIDUDDIN SALIM
- VAQAR-UL-MULK
- ZAKAULLAH
- COMPARATIVE STUDY
- SIR SYED'S CRITICISM
- SIR SYED'S OPPONENTS - AKBAR
- PLAN FOR ORIENTAL UNIVERSITY
- M.A.O. COLLEGE - HISTORY
  - OBJECTIVES
  - BUILDINGS - HISTORY
  - FINANCES & FUNDS
  - ADMINISTRATORS
    - H.G.I. SIDDONS
    - THEODORE BECK
    - THEODORE MORRISON
    - MOHSIN-UL-MULK
    - VAQAR-UL-MULK
    - MOHD. ISHAQUE KHAN

- TEACHERS

- SHIBLI
- WALAYAT HUSAIN
- P.M. VALIS
- T.W. ARNOLD
- THEODORE MORRISON
- EHSAN MAREHRVI

- STUDENTS' ACTIVITIES

- SPORTS
- STUDENTS' UNION
  - HISTORY
- HINDU STUDENT
- DISCIPLINE
- BOARDING HOUSES

ALIGARH MOVEMENT AND JAMIA MILLIA

ALIGARH MOVEMENT AND DEOBAND MOVEMENT

ALIGARH MOVEMENT - ALIGARH MUSLIM UNIVERSITY - ADMINISTRATORS

- - - - AFTAB AHMAD KHAN
- - - - SIR HAH MOHD. SULAIMAN
- - - - ZAKIR HUSAIN
- - - - K.A. NIZAMI

- TEACHERS

- STUDENTS' ACTIVITIES

- STUDENTS' UNION

ROLE

- SUGGESTIONS

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# CHAPTER 2.3

## TRANSLITERATION TABLE

### A - CONSONANTS

ب	-	b
پ	-	ph
ف	-	p
پھ	-	ph
ت	-	t
تھ	-	th
ٹ	-	t̤
ٹھ	-	th̤
ث	-	s
ج	-	j
جھ	-	jh
چ	-	ch
چھ	-	chh
ح	-	h
خ	-	<u>kh</u>
د	-	d
دھ	-	dh
ڈ	-	ḍ
ڈھ	-	ḍh
ذ	-	<u>z</u>
ر	-	r
ڑ	-	r̤
ڑھ	-	rh̤
ز	-	z
ز	-	z̤

س	-	s
ش	-	sh
ص	-	s̤
ض	-	z̤
ط	-	t̤
ظ	-	ṭ̤
ع	-	ʿ
غ	-	<u>gh</u>
ق	-	f
ک	-	q
کھ	-	k
گ	-	kh
گھ	-	g
گھ	-	gh
ل	-	l
م	-	m
ن	-	n
و	-	v
ھ	-	h
ی	-	y

B - VOWELS

ا	- a	e.g., in <u>ab</u> means 'now'
د	- i	e.g., in <u>dil</u> means 'heart'
و	- u	e.g., in <u>us</u> means 'that'
آ	- ā	e.g., in <u>ām</u> means 'mango'
ای	- ī	e.g., in <u>īkh</u> means 'sugercane'
او	- u	e.g., in <u>sūt</u> means 'thread'
ے	- e	e.g., in <u>ek</u> means 'one'
ے	- ae	e.g., in <u>paesā</u> means 'pice'
و	- o	e.g., in <u>chor</u> means 'thief'
او	- au	e.g., in <u>aurat</u> means 'woman'

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## CHAPTER 2.4

### CLASSIFIED ANNOTATED BIBLIOGRAPHY

#### ALIGARH MOVEMENT

1. EHTISHAM HUSAIN (Syed). Alīgarh Tahrik ke asāsi pahlū. (In Nasim Qureshi, ed. Aligarh Tahrik : Āghāz tā imroz. P 17-46). Aligarh, Muslim University, 1960.

Gives the historical background and main concepts of Aligarh Movement which was mainly the result of the conflict of east and west and is also called sometimes the renaissance. Describes how this movement affected the political, economic, social, religious and literary life of the Indians in general and of muslims in particular. Sir Syed was the founder of the Movement and his followers gave their full cooperation in strengthening the Movement. It was started in 1870. Gives the activities of Sir Syed and his followers in detail.

2. JAIN (M S). The Aligarh Movement in outline. Ch. 3. (In Jain, M.S. The Aligarh Movement : Its origin and development 1858-1906. P 24-38). Agra, Sri Ram Mehra, 1965.

After return from England in 1867, Sir Syed was highly influenced with English people and considered that western education for muslims was necessary for their progress. Muslims had feelings of dislike for western education. Sir Syed tried to remove these misunderstandings. Scientific Society was established and

Institute Gazette and Tahzib-ul-Akhlaq were started to publish. The MAO College was started on 24th May, 1875. He managed to combine religious and moral education with the western education.

3. KALĪM SHĀHĪN. Zakir Sāheb ne kahā. SS Hall Rev. 1,2; 1970-71; 57-58.

Extracts from the addresses and lectures of Dr. Zakir Husain about Aligarh Movement are given. The view that the history of Aligarh is the history of intellectual movement is presented in the last element (the most powerful influence of Aligarh Movement).

4. SHAN MUHAMMAD. Alīgarh Tahrik. Ch 3. (In Shan Muhammad. Sir Syed tarikhī va siyāsī āine maen. P 39-48). Aligarh, Anwar Book Dipo, 1967.

Describes all the aspects of Aligarh Movement. States that muslims were afraid of western education and the association with English people was considered as 'kufir'. Western education had been spread among hindus with the attempts of Raja Ram Mohan Rai while muslims were against the western education. Sir Syed felt the necessity of religious reformation and started to publish Tahzib-ul-Akhlaq. In it old social customs and practices were criticised. He planned to establish a University and started a movement known as Aligarh Movement. He emphasised on western education but retained oriental education. Made a

Committee to search the causes of not adopting western education. Madarsa was established on 24th May, 1875 and in 1877 it was converted into MAO College. Moham-medan Educational Conference was established in 1886 for the improvement of education and strengthening the movement.

5. SIDDIQI (Rashid Ahmad). Sir Syed aur Alīgarh. (In Nasim Qureshi, ed. Alīgarh Tahrik : Āghāz tā imroz. P 1-27). Aligarh, Muslim University, 1960.

This is an introduction of the book 'Alīgarh Tahrik : Aghaz ta imroz', edited by Nasim Qureshi. This book constitutes some selected articles duly revised from the Aligarh Magazine (Aligarh No.), 1953-54 & 1954-55 by different teachers and old boys of the University. All the aspects of Aligarh Movement have been covered in these articles, e.g. its influence on religion, Urdu Language & Literature, western education, etc. It discusses Sir Syed's attempts for reforms after Mutiny of 1857. Sir Syed's efforts to remove the enmity between English people and muslims are also admirably enumerated.

#### - HISTORY & BACKGROUND

6. SIDDIQI (Rashid Ahmad). Sir Syed aur Alīgarh. (In Nasim Qureshi, ed. Aligarh Tahrik : Āghāz tā imroz. P 19-31). Aligarh, Muslim University, 1960.

Gives the historical background of the Movement. From 16th century to about 18th century Mughal dynasty were quite safe from external invasions. After 18th century with the invasion of Nadir Shah there were external attacks as well as internal disturbances as a result of which central government weakened. Upto the end of 18th century, East India Company was the dominant force in the whole of the country. With the development of English people, Jagirdari system was breaking and Capitalist system was taking its place. Farmers were exploited. Science and technology was making progress. Some people were in favour of old traditional activities while others were ready to adopt the new systems.

7. HAFĪZ MĪNĀĪ. Aligarh Tahrik aur Shibli. Aliq Mag. Aligarh No. 1953-54 & 1954-55; 257-58.

Giving the importance of Shibli and his works in Aligarh Movement, gives the main points of Aligarh Movement.

8. JAIN (M S). The historical background. Ch 1. (In Jain, M.S. The Aligarh Movement : Its origin and development 1858-1906. P 1-8). Agra, Sri Ram Mehra, 1965.

The historical background of the Aligarh Movement is given from the early period to the Mutiny of 1857. During the 19th century, India saw three revolutions - the religious, the economic and the political. The



old social order became loose. New currents in the sphere of religion, philosophy, literature, social institutions and economics were let loose. Due to some reasons stated in the article muslims were backward in education as well as in the government services in comparison with the hindus.

9. MUSHTAQ HUSAIN. Sir Syed ke chand ghair matbuā khatūt. Fikr-o-Nazar. 4,1; Jan, 1963; 117-21.

Describes several letters of Sir Syed written to Khwaja Mohd. Yusuf, father of Khwaja Abdul Majid, who was a raees and a famous lawyer and was close to Sir Syed. These letters are important in the study of Aligarh Movement.

10. NIZAMI (Khaliq Ahmad). Muqadmā (1) Pas Manzar. (In Nizami, Khaliq Ahmad. Armughān-e-Alīgarh. P 7-13). Aligarh, Educational Book House, 1974.

Gives the historical background of Aligarh Movement. Describes 19th century as a turn from the old system to new system. Describes the social values which changed with the time. In this background Sir Syed opened his eyes and started his Movement and established MAO College.

11. SIDDIQI (Rashid Ahmad). Sir Syed kā maghribī talīm ka taṣavvur aur us kā nifaz Alīgarh maen. Fikr-o-Nazar. 6,2; Apr, 1965; 35-67. 6,3; July, 1965; 56-85. 6,4; Oct, 1965; 1-27. 7,1; Oct, 1966; 41-62. 7,3; Apr, 1967; 1-16. 8,2; Jan, 1968; 74-85.

This is the series of essays written by the author on Aligarh Movement. In the period of Sir Syed there was a conflict between old and new ideologies. At last new ideologies brought by English people succeeded because it was filled with latest educational and progressive thoughts. In these essays he has stated the importance of western education.

12. SIDDIQI (Rashid Ahmad). Sun to sahī jahān maen hai terā fasānā kyā. Fikr-o-Nazar. 3,4; Oct, 1962; 65-119.

Important extracts have been provided from different sources regarding Sir Syed and Aligarh Movement, e.g., Hayat-i-Javed, his lectures, reports and articles, addresses, sipasnamas, etc.

13. SURŪR (Āl Ahmad). Samandar pār se Sir Syed ke khatūt. (In Surūr, Āl Ahmad. Tanqīdī Ishāre, 4th ed. P 145-152). Lucknow, Idara-e-Farogh-i-Urdu, 1964.

Gives the description of some letters of Sir Syed written to his followers from London where he writes about the social life of London and how his mind is influenced with the educational pattern of their schools and universities and the idea of establishing a college on its pattern is established in his mind. Coming to India he started to publish Tahzib-ul-Akhlag on the pattern of Spectator and Tetlar and established MAO College. These letters are helpful in understanding his educational and political mission.

- SCIENTIFIC SOCIETY ( Role of - )

14. ASGHAR 'ABBĀS. Scientific Society, Aligarh. Hamari Zaban. 28,14; Apr 8, 1969; 5-6 & 8.

This article deals with the establishment of Scientific Society at Ghazipur and later transferred to Aligarh. It deals with the aims & objectives of the Society. About 40 books were translated through the Society. A weekly journal Scientific Society Gazette started from the Society. During the period Sir Syed saw the dream of Aligarh Movement and to understand the Aligarh Movement, it is necessary to study it.

15. ASGHAR 'ABBĀS. Sir Syed ki Scientific Society. Fikr-o-Nazar. 12,3; 1972; 81-98.

Says that Scientific Society was first of its kind in India which was secular in its aims & objectives. Its first session held on 9th January, 1864 at Ghazipur. Its aims & objectives were - to translate books of different subjects written in English or any European languages into Urdu or any Indian language; to publish rare books of old authors. It transferred to Aligarh on 6th June, 1864. Allotted translation of some books on the subjects of Science, Social Sciences, History & Humanities. Efforts were made for raising its funds. Only 15 books were published from the Society in which 11 are now available. Details of available books are given. To understand the Aligarh Movement the study of Scientific Society is essential because it is the starting point of Aligarh Movement.

16. MUSHTAQ HUSAIN. Scientific Society maen Sir Syed kī pahīlī taqrīr. Fikr-o-Nazar. 3,4; Oct, 1962; 127-34.

This is the first lecture delivered in the Scientific Society established in 1864 at Ghazipur in its session on 9th January, 1864. Sir Syed gives the objectives of Scientific Society : to translate the books on Art and Literature in Indian languages; to publish old and rare books. Four languages Urdu, Hindi, Arabic and Persian were chosen for translations.

17. SHERWANI (Harun Khan). Sir Syed ke tīn ghair matbuā khatūt. Fikr-o-Nazar. 1,3; July, 1960; 101-04.

These three letters were written to Mohd. Saeed Khan under whose supervision old important buildings of the College, e.g., Strachey Hall, Victoria Gate, etc. were built. One of these letters gives the role of Scientific Society and its journal 'Aligarh Institute Gazette' in the Aligarh Movement.

18. SIDDIQI (A A). Syed Ahmad Khan and the Scientific Society. Aliq Maq. 1970-71; 5-11.

Describes that Sir Syed felt the necessity of western education specially for muslims. He made attempts to disseminate the scientific knowledge through translations in one of the languages of the country through this Society. It was considered necessary for improving the conditions of the people. Scientific Society was established at Ghazipur and later it was shifted to Aligarh. It led to the birth of Aligarh Movement.

The efforts of Sir Syed for improving its financial condition have been discussed. Besides translation work, Society published its journal "The Institute Gazette" for popularising its activities. 32 subjects were selected for translation work. Later on Society couldn't continue its activities because Sir Syed started to devote all his energies for the cause of establishing an educational institution at Aligarh.

19. YUSUF HUSAIN KHAN. Scientific Society ke mutalliq qhair matbuā khatūt. Fikr-o-Nazar. 4,2; Apr, 1963; 1-50. 4,3; July, 1963; 51-100. 4,4; Oct, 1963; 101-40. 5,1; Jan, 1964; 141-90.

These letters deal with the Scientific Society which was founded on January 9, 1884 with the objectives of translating the works on art and science from English to Indian languages which are in common use and to search for and publish rare and valuable oriental works. The study of these letters is essential in understanding the Aligarh Movement.

- INSTITUTE GAZETTE (Role of - )

20. ASGHAR 'ABBĀS. Sir Syed ke Institute Gazette kī ahmiyat. Urdu Adab. 1; 1970; 79-84.

Gives the relation of journalism and literature and that is why literary figures have also a place in journalism, e.g. Sir Syed was also great journalist

who started Syed-ul-Akhbar, Tahzib-ul-Akhlaq and Institute Gazette. Gives detailed description, importance of Institute Gazette. Through this Sir Syed threw light on different political activities and problems of muslims and it played an important role in the fulfilment of Aligarh Movement.

21. ASGHAR ÁBBÁS. Urdū sahāfat par Gazette ke asrāt. Ch 8. (In Asghar Ábbās. Sir Syed kī sahāfat. P 227-51). Delhi, Anjuman-i-Taraqqi-e-Urdu Hind, 1975.

Gives the importance of Sir Syed as a Journalist and the influence of Gazette on Urdu journalism. Describes the historical back ground in which Institute Gazette was started. Sir Syed felt the draw backs of Urdu journalism and tried to remove them with the help of English journalism. English style of journalism can be seen in the Gazette. In Gazette Sir Syed wrote the articles on various subjects. Various extracts about the principles of journalism and duties of a journalism are given.

- TAHZIB-UL-AKHLAQ ( Role of - )

22. ABID HUSAIN (Syed). Syed kā khuāb aur us kī tabīr. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 1-10). Aligarh, Muslim University, 1960.

Tahzib-ul-Akhlaq was an important journal which Sir Syed started in 1880 for the strengthening of Aligarh Movement. The article gives the aims and objectives of Tahzib-ul-Akhlaq in all the fields

It was discontinued due to Sir Syed's pre-occupations in Aligarh College. He succeeded in the reformation of muslims to a great extent.

23. ALTAF HUSAIN NADVI. Tahzib-ul-Akhlāq aur jadīd Urdu Adab. Aftab. 3; 1974-75; 8-12.

Discusses role of Tahzib-ul-Akhlāq in all fields of life specially in promotion of Urdu Literature. It was started on the pattern of Tetler and Spectator. As the papers were doing reformation in England, Sir Syed started Tahzib-ul-Akhlāq to reform his community and to change the minds. As the old traditions had become mixed up with the religion, he also tried to reform religious practices by writing the commentaries of Quran on scientific basis.

24. FARRUKH JALĀLĪ. Tahzib-ul-Akhlāq kī yād. Hamari Zaban. 30,5; Feb 1, 1971; 3 & 12.

Deals with Sir Syed's imagination of the education for the community and a message for Urdu Literature. The block of Tahzib-ul-Akhlāq was prepared in London. Its English name was 'Mohammedan Social Reformer'. Muslims were surrounded in old traditions of religion, artificiality, economic and political crisis. Tahzib-ul-Akhlāq is first journal which played an important role in reformation. Sir Syed and his followers wrote so many articles on Aligarh Movement in Tahzib-ul-Akhlāq. These articles are good examples of Urdu essays.

- MOHAMMEDAN EDUCATIONAL CONFERENCE ( Role of - )

25. JAIN (M S). The Mohammedan Educational Conference. Ch 6. (In Jain, M.S. The Aligarh Movement : Its origin and development 1858-1906. P 73-91). Agra, Sri Ram Mehra, 1965.

Mohammedan Educational Conference has great importance in spreading western education and in the Aligarh Movement. It was established in 1886. Gives the aims and objectives of the Conference and its role in changing the minds of the masses.

- Compared with INDIAN NATIONAL CONGRESS

26. EHTISHAM HUSAIN (Syed). Alīgarh Tahrik ke asāṣī pahlū. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz tā imroz. P 42-43). Aligarh, Muslim University, 1960.

When Indian National Congress Party was established, the English Government started to oppose it and banned its employees to participate in the Congress. Sir Syed who had seen the horrors of mutiny did not want that the muslims should take part in politics and so he was opposed to Congress. He was of the view that no Indian had the qualities of leadership. As the muslims were backward in education as well as in other worldly matters called not to join Congress but to learn western education. ~~inter-he-dimitted~~



27. MOHD. OZAIR. Maulvī Nazīr Ahmad ke lekchar. Fikr-o-Nazar. 1,4; Oct, 1960; 33-35.

Sir Syed was not in favour of joining the Indian National Congress. He considered it harmful for Indians in general and for muslims in particular. Once Bhimji delivered a lecture in Delhi Town Hall in favour of Congress. An other function from the ante-Congress was held on 5th October. Here Maulvi Nazir Ahmad delivered his first lecture against the Congress and described the causes of his opposition to Indians participating in politics.

- Influence on URDU LITERATURE

28. ABDUL HAQ. Sir Syed - ek khakā. Mah-i-Nau. 8,2; May, 1955; 7-9.

Gives the contribution of Sir Syed in all fields of life. Describes his works and shows its influence on Urdu Language & Literature. With the effect of this movement simplicity came in Urdu Literature. He was lover of Urdu and when in 1867, hindus moves to adopt Hindi in place of Urdu, he was greatly grieved. Due to enmity with Urdu by hindus, hindus and muslims became two communities and caused for Pakistan.

29. ABDULLAH (Syed). Sir Syed kā aṣar adbiyat-i-Urdū par. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz tā imroz. P 281-312). Aligarh, Muslim University, 1960.

Describes the influence of Sir Syed and his followers on Urdu literature specially in the prose. Before Sir Syed, Urdu Literature was limited to religion, tasavvuf, history, biographies or fiction. In the essays of Sir Syed we feel newness in matter. In writings of Sir Syed we feel importance of intellect, nature and realism. His thinking pattern is scientific and more research oriented rather than following any traditional pattern. Literary views of Sir Syed, his followers and their disciples are called the views of Sir Syed School and Aligarh Movement. Views of the followers of Sir Syed are given in great detail.

30. ABDULLAH (Syed). Sir Syed kā sab se barā kārnamā (Aligarh Tahrik). Ch 1. (In Abdullah, Syed. Sir Syed aur un ke namvar rafaqā kī nasr kā fikrī aur fannī jayezā. P 80-87). Delhi, Chaman Book Dipo, 1960.

Gives the literary aspect of Aligarh Movement. Describes the influence of Sir Syed and his followers on Urdu Literature.

31. ALTAF HUSAIN NADVĪ. Tahzīb-ul-Akhlāq aur jadīd Urdū Adab. Aftab. 3; 1974-75; 8-17.

- . Gives the importance of Sir Syed's journey to England in 1869 where he edited 'Khutbat-e-Ahmadiyah' and the thought of starting a journal named Tahzib-ul-Akhlaq came on the pattern of Tetlar and Spectator from which he was greatly influenced for the far reformation of the community. Gives aims & objectives of Tahzib-ul-Akhlaq and its influence on the literature and literary criticism. Its contributors stressed on describing the thoughts in natural way and avoiding the tasannau, takalluf, mubaligha and ghilu. The literature which was the medium of pleasure before Sir Syed, became the painting of heart and its thoughts. Its main contribution is that it made a change in style from old to modern.
32. ĀZMĪ (Khalīl-ur-Rahman). Urdū sha'r-o-adab maen Alīgarh kā hissā. (In Āzmi, Khalīl-ur-Rahman. Zavya-i-Nigāh. P 101-150). Gaya, Adarsh Publishers, 1966.

States the importance of Aligarh Movement in the study of Urdu Literature. With the Aligarh Movement a new era of Urdu Literature starts and it can be said the renaissance. With effect of this Movement objective literature starts to be created. The contribution of Sir Syed and his followers in the fields of different subjects including literature is important for the style in Urdu Language and Literature and it affects different schools of Urdu Literature.

33. MOHD. OZAIR. Maulvi Nazir Ahmad ke lekchar. Fikr-o-Nazar. 1,4; Oct, 1960; 37-40.

Sir Syed started the use of English words in Urdu and Hali followed it. He said that the Urdu language had the flexibility for the inclusion of new words of other languages. Nazir Ahmad also uses the words of English languages in his lectures. Besides English, he also uses the Arabic words in his lectures.

34. SIDDIQI (Rashid Ahmad). Azīzan-i-Ālīgarh(3). Fikr-o-Nazar. 13, 1 & 2; 1973; 58-65.

Discusses the influence of Aligarh Movement on Urdu literature which can be seen in the compositions of Sir Syed and his followers. Some important aspects are simplicity and conciseness.

- BRITISH INDIAN GOVERNMENT ( Role of - )

35. JAIN (M S). The role of the British Indian government and individual English men in the Aligarh Movement. Ch 10. (In Jain, M.S. The Aligarh Movement : Its origin and development 1818-1906. P 159-68). Agra, Sri Ram Mehra, 1965.

The role of the British Government and English men in promoting the Aligarh Movement is discussed. According to the author, when the Aligarh Movement started, the Government of India had resolved to pay special attention to the education of Mohammedans.

The author looks at the Aligarh Movement from another point of view which is quite interesting and worth noting.

- ENGLISH PEOPLE ( Role of - )

36. JAIN (M S). The role of the British Indian Government and individual English men in the Aligarh Movement. Ch 10. (In Jain, M.S. The Aligarh Movement : Its origin and development 1818 - 1906. P 168- ). Agra, Sri Ram Mehra, 1965.

Describes in detail the services of English people who took great interest in developing the MAO College and the Aligarh Movement. Important names are Principal Theodore Beck, Gardner Brown, Arnold and Morrison.

The views of Beck and Morrison were held by Sir Syed.

- SIR SYED - LIFE & WORKS

37. ABDUL HAQ. Sir Syed - ek khaka. Mah-i-Nau. 8,2; May, 1955; 7-9.

Gives the contribution of Sir Syed in political, cultural, educational and other fields of life. Gives details of his work as 'Asar-us-Sanadid', Aina-i-Akbari and other works. Mutiny affected him and he thought to leave the country. But he changed his mind and wrote Asbab-i-Baghawat-i-Hind and thus saved the lives of many muslims. He replied Hunter's book Indian Musalmans boldly. In 1862, he established

Scientific Society, the aim of which was to translate 'ilmi and historical books. Started Institute Gazette and after return from England started Tahzib-ul-Akhlag where articles were written on religion, moral and cultural aspects and due to this he was called kafir, mulhid and kristan, etc.

38. ABDUL QAYYUM. Sir Syed ka aṣar 'ahd-i-jadīd ke musalmanon par. (In Abdul Qayyum. Tanqīdī Naqūsh. P 37-53). Delhi A'itqad Publishing House, 1972.

Tells that due to Sir Syed, muslims could be saved in the critical period. The history of muslims of the 19th century tells how they became politically and morally weak. Reformative tendencies are seen in the writings of Sir Syed and for this purpose, Aligarh Movement <sup>was</sup> started. Sir Syed chose elements of English people necessary for the progress of our community and propagated. Due to this most people of our community became against him. The movement is not against the spirit of religion but has tried to prove Islam as the religion of nature. Today the muslims are progressing due to this Movement.

39. ABDULLAH (Sheikh Mohd.). Mushahidāt va tāṣṣurāt. P 1-107. Aligarh, Female Education Association, 1969.

Gives the observations and impressions of Shaikh Abdullah, a favourite student of MAO College and the founder of Women's College; about Sir Syed Ahmad Khan and his movement. Gives different life incidents of Sir Syed and his followers, his relations with the Professors of the College. His views about

religion, modern education, Movement and Mohammedan Educational Conference.

40. ASGHAR ABBAS. Sir Syed ki zindagi ka mukhtasar khaka. Ch 1. (In Asghar Abbas. Sir Syed ki Sahafat. P 13-48). Delhi, Anjuman-i-Taraqqi-e-Urdu Hind, 1975.

Gives the biographical sketch of Sir Syed and historical background of the period. Gives extracts from his letters, speeches and the writings of his followers which throw light on his life, culture and works.

41. FARRUKH JALALI. Ghalib aur Sir Syed. Aliq Maq. Ghalib No. 1969; 271-79.

Gives the relationship of Ghalib and Sir Syed who were contemporary. Ghalib wrote tagriz of Asar-us-Sanadid. Describes Sir Syed's other works. When Sir Syed wrote Aina-i-Akbari, he requested for writing a tagriz for it. Ghalib inspired him to see towards Calcutta and London. In the revolt of 1857, Sir Syed proved unusual intelligence and courage. He wrote causes of the revolt. Sir Syed was feeling the failure of the revolt. He went to Calcutta and observed the power for which Ghalib had inspired him. From there he brought the concept of Scientific Society. When he returned from England, he brought the concept of Tahzib-ul-Akhlag and MAO College.

42. MOHD. YAQUB. Sir Syed. Saba. 10,1; 9-14.

Describes the condition of Sir Syed in 1894 and gives the details of his writings. This is an impressive article written on Sir Syed.

43. MUSHTAQ HUSAIN. Sir Syed. Aliq. Sir Syed No. 1,53; 1956; 2.

Gives the biographical sketch of Sir Syed and his activities from the earlier period to his death. Lists 33 books and articles written by Sir Syed.

44. MUSLEHUDDIN (M). Sir Syed : The man of science. AH Rev. 1970-71; 12-13.

Gives the scientific attitude of mind of Sir Syed who dedicated his whole life to the service of the entire nation and was a dynamic figure of 19th century. He tried to extricate his people from the meshes of medieval traditionalism and impressed upon them the need of 'moving with the time' in a modern scientific manner. He was of the view that the need of our society is to enter the age of science and technology without losing the basic principles of our faith and ideology. He stresses for gaining perfection in science and in western literature. To create a scientific outlook he established 'Scientific Society' in 1862 at Ghazipur which was shifted to Aligarh on Sir Syed's transfer.

45. NAZIR AHMAD (Sufi). Akbar, Iqbal aur Sir Syed, par ek nazar. Aliq Mag. 2; 1957; 103-04.

Gives the comparison of Akbar and Sir Syed and states that Akbar praises the activeness of Sir Syed.



46. NIĀZ FATEHPURI. Sir Syed Ahmad Khan : Shakh<sub>h</sub>siyat ke āine maen. Aliq Mag. Aligarh No. 1953-54 & 1954-55; 75-79.

Shows that Sir Syed was mainly a reformer and after it he was the author, historian, journalist and commentator. Gives the historical background of Sir Syed and divides the life of Sir Syed into two parts - Pt. I - 1817-1857 and Pt. II - 1857-1898. Significant books of his first part is Asarus-Sanadid. In the 2nd part, he saw the mutiny and explorations of muslims and wrote Asbab-4-Baghavat-i-Hind. Second part is important in which he became a reformer; started Aligarh Movement; established Scientific Society and MAO College.

47. SAFDAR HUSAIN. Sir Syed kā kām. Adbi Duniya. 5,1; Jan, 1960; 97-108.

Gives comparison of feudal system and scientific system. Sir Syed adopted Scientific system. Describes various issues of Aligarh Movement, e.g., establishment of English schools at Ghazipur, MAO College, Scientific Society, issue of Tahzib-ul-Akhlaq, etc. Also gives the religious views of Sir Syed.

48. SHAHNAZ HASHMI. Hadis-i-digran. Aliq Mag. Aligarh No. 1953-54 & 1954-55; 173-6.

Gives the views of different literary persons, philosophers and leaders of the world about Sir Syed and his University which throw light on the personality

of Sir Syed and his aims and objectives. Some important figures are Pt. Jawaharlal Nehru, H.A.R. Gibb, Khalida Adib Khanam, H.G. Rawlinson, C.F. Andrews and Sir Theodore Morrison.

49. SHERWANI (Haroon Khan). Sir Syed ke ākhirī ayyām. Nai Kiran. 23,7; 4-5.

Gives a letter of Shāikh Abdullah, the founder of Women's College, written to the author which throws light on the last days of Sir Syed's life. It gives the description of Syed Mahmud's attitude towards his father and Sir Syed's views about him. This is an important document in the study of Aligarh Movement.

50. SIDDIQI (Rashid Ahmad). Sun to sahī jahān maen hai terā fasānā kyā(2). Fikr-o-Nazar. 4,1; Jan, 1963; 1-48.

Important abstracts from different sources, e.g. addresses, lectures, reports, articles, etc. not only by Sir Syed but also by various followers of his regarding explaining views on nation, nationality, aims & objectives of University & Aligarh Movement upto 1947 are given.

51. SURŪR (Āl Ahmad). Tahzīb aur adab maen Sir Syed kā kārnamā. (In Surūr, Āl Ahmad. Adab aur nazaryā. P 33-61). Lucknow, Idara-e-Farogh-e-Urdu, 1954.

Gives the meaning of civilization and literature and their aspect is broadened. Describes the values of old civilization known as mashrafiyat the follower of which was Akbar and Sir Syed's Aligarh Movement, his concept of nationality. Sir Syed established Scientific Society, the aim of which was translation of English books into Urdu; started Institute Gazette and requested to Parliament for a vernacular University. Later he emphasized the suitability of English for higher education.

- AS A JOURNALIST

52. ALTAF HUSAIN NADVI. Tahzib-ul-Akhlaq aur jadid Urdū Adab. Aftab. 3; 1974-75; 8-12.

Gives the importance of Sir Syed's journey to England in 1869 where he saw some new aspects in literature and civilization. The thought of starting Tahzib-ul-Akhlaq came, the block of which was prepared in England. He examined the Tetlar and Spectator published under the editorship of Steel and Addison and was greatly influenced by the style and aims and objectives. He did editing work of Sayyedul Akhbar, established Scientific Society at Ghazipur and brought out its journal Aligarh Institute Gazette. Started Tahzib-ul-Akhlaq on the pattern of Spectator and Tetlar. Sir Syed and his followers wrote many articles in different issues of Tahzib-ul-Akhlaq for their mission.

53. ASGHAR 'ABBĀS. Institute Gazette kī roshnī maen Sir Syed kī sahāfat ka ek mukhtasar jayeza. Hamari Zaban. 28,16; Apr 22, 1969; 3-4.

Sir Syed has a many folded personality. As a journalist as a historian, an an essayist and as a poet. Sir Syed as a journalist is most prominent. Editing work of Sayyedul Akhbar was done by Sir Syed though its editor was Abdul Ghafur. He started a journal naming Loyal Mohammedans of India after mutiny. Its only three numbers came out. Sir Syed was greatly impressed by the mutiny and for it he opted journalism. He started Akhbar Scientific Society in which the articles were published in both English and Urdu languages. The news about education were specially published. Its name was also Aliqarh Institute Gazette.

- PLACE IN URDU LITERATURE

54. AFRIDI (Shahid Qamar). Sir Syed + Ek 'amli insān. SSTJ Rev. 1,2; 1970-71; 39-40.

Gives Shibli's quotation regarding Sir Syed which tells that Urdu Literature was greatly influenced by Sir Syed. Due to Sir Syed only Urdu Literature widened its scope to political, moral, historical and other aspects instead of romanticism.

55. ĀZMĪ (Khalīl-ur-Rahman). Sir Syed ke adbi tasavvurat. (In Āzmī, Khalīl-ur-Rahmān. Zavva-i-Nigah. P 91-100). Gaya, Adarsh Publishers, 1966.

States that though Hali and Shibli are the founders of modern Criticism in Urdu but its foundation stone was laid by Sir Syed. According to some critics, Sir Syed is not stylist as his style changes with the change of subject. The lesson of morals and natural poetry which Hali learnt from Col. Harrold affected both poetry and criticism. The meaning of natural poetry and nature is confusing in Hali. Sir Syed has clear concept of nature and natural poetry and uses nature in the meaning of human nature. According to Sir Syed, literature is not only the process of getting the pleasure but is the process of mental awakesness and gives emphasis on the living and dynamic language instead of paralysed and dead language.

56. MUHAMMAD SADIQ. Aligarh Movement (9). Ch 13. (In Muhammad Sadiq. A history of Urdu Literature. P 262-63). London, Oxford University Press, 1964.

Gives Sir Syed's place in Urdu Literature. His earlier writings are ephemeral; his theological writings do not interest the modern reader. His essays are important but these also have not added much to his reputation as a writer. Sir Syed also never paid much heed to style. His greatness lies in the fact that though he himself was not a great writer but

he was the cause of great writings in Urdu. The impulse he gave to literature was great; he inaugurated a new era in literature in modern India.

- Influence of WEST

57. MUMTAZ HUSAIN JAUNPURI (Shaikh). Sir Syed Ahmad aur zindagi ka nayā sha'ūr. Aliq Mag. Aligarh No. 1953-54 & 1954-55; 219-27.

Gives the historical back ground of Sir Syed's age; shows growing English influence on religious, literary and political & social life. Sir Syed felt the need of new education for which he was called nechari & kafir. Started Tahzib-ul-Akhlaq and bear new understanding in the literary, religious and social life of muslims. For the fulfilment of this understanding he imposed the schemes - establishment of Scientific Society, starting Tahzib-ul-Akhlaq and establishment of schools and colleges, e.g. in Moradabad, Ghazipur and Aligarh.

- THOUGHTS & BELIEFS

58. ANWAR SIDDIQI. T'aruf. (In Anwar Siddiqi, ed. Intikhab-i-Mazamīn-i-Sir Syed. P 5-13). New Delhi, Maktaba Jamia, 1972.

This is an introduction to the collection of Sir Syed's essays written on different topics, e.g., religion, politics, education. Gives the conflict of two civilizations in Sir Syed's life and adoption of

one after the mutiny. According to Prof. Rashid Ahmad Siddiqi, he tries to understand the problems of life on the basis of logic and experimenta which is apparent in Tafsir-i-Quran, Scientific Society and MAO College, etc. He was fed up with old education and established new style in Urdu Prose. The collection is helpful in knowing Sir Syed's thoughts and ideas on different aspects of religious and social life.

59. FARUQI (Shad S). Sir Syed and the Aligarh Movement. SSH Rev. 1,2; 1970-71; 30-34.

It discusses the role of Sir Syed who worked tirelessly for the regeneration of muslims and his main important contribution towards their cultural and intellectual advancement which the author considers the pre-requisites to their political progress. Tells about religious and social reformation through Tahzib-ul-Akhlag. Also discusses the role of the Muslim University in the future regeneration of muslims.

60. JAIN (M S). The Aligarh Movement in outline. Ch 3. (In Jain, M.S. The Aligarh Movement : Its origin and development 1858-1906. P 24-38). Agra, Sri Ram Mehra, 1965.

Sir Syed was highly impressed by the moral and educational progress of English people when he went to England in 1869. Before this visit he was great admirer of native culture and great critic of English people. By his journal Tahzib-ul-Akhlag he persuaded

the muslims to accept the modern civilised way of life. There were a number of hurdles. He tried to remove them by writing interpretations of Quran and establishing MAO College for the social progress of the community.

61. MAHDI ALI KHAN (Nawab Mohsio-ul-Mulk). *Maujūdā Ta'lim-o-tarbiyat* : Ek shabīh. SSH Rev. 1,2; 1970-71; 9-13.

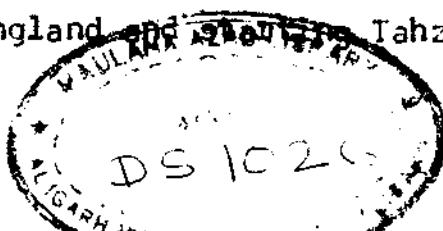
In an allegorical story describes the importance of western education and the horrors of illiteracy.

62. MOHD. OZAIR. Sir Syed Ahmad Khan : Mutal'a, shakhsiyat, khatūt kī roshnī maen. (In Nasim Qureshi, ed. *Aligarh Tahrik* : Aghāz tā imroz. P 387-412). Aligarh, Muslim University, 1960.

Throws light on the manifold personality of Sir Syed on the basis of his letters written to his followers and gives his religious, and political ideas with many quotations relating his views for the improvement of muslims.

63. MOHD. UMARUDDIN. Sir Syed kā nayā mazhabī tarz-i-fikr. Aliq. Maq. Aligarh No. 1953-54 & 1954-55; 177-86.

Gives bibliographical sketch of Sir Syed and his activities i.e. establishment of Scientific Society, Mohammedan Educational Conference and MAO College, journey to England and other Tahzib-ul-Akhlaq, etc.





Gives historical back ground of Sir Syed's attempts of reformation. Gives the political, economic, moral and religious condition of muslims of 18th & 19th century. Gives Sir Syed's views about nature and religion. This is a detailed and informative article on Sir Syed and Aligarh Movement.

64. NIZĀMĪ (Khaliq Ahmad). Muqadmā (2) Sir Syed kī fikr ke bunyādī pahlū. (In Nizami, Khaliq Ahmad. Armughān-i-Alīgarh. P 13-30). Aligarh, Educational Book House, 1974.

Gives the basic aspects of Sir Syed's thinkings. For example, his exhortations to them to move with the time and accept new changes. Also deals with the concept of community (nation); national education, western education, United nation; his religious views and his literary & linguistic concepts.

65. SHAN MUHAMMAD. The movement. Ch 3. (In Shan Muhammad. Sir Syed Ahmad Khan : A political biography. P 54-85). Meerut, Meenakshi Prakashan, 1969.

Giving the background of muslims who considered the western education against their religion describes thoughts and beliefs of Sir Syed and all important aspects of Aligarh Movement. Gives su gestions for improving the muslims who were backward educationally and economically and describes the role of Tahzib-ul-Akhlaq for reformation. Gives the educational campaign known as Aligarh Movement and background of MAO College and its establishment.

66. SHAN MUHAMMAD. Sir Syed and the word qaum (nation). Ch 43. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 265-68). Bombay, Nachiketa Publications, 1972.

Sir Syed is denounced as the father of the two-nation theory on the basis of the word 'nation' used frequently in his speeches. Describes the true spirit of Sir Syed's approach to the word 'nation'.

67. SYED AHMAD KHAN. ~~Ek~~ nādān khudā parast aur dānā duniyādār kī kahānī. SSH Rev. 1,2; 1970-71; 1-8.

It is an allegorical story which criticises indirectly those people who are the slaves of religious traditions and prefers those who serve the community and are free from these narrow-mindedness and prejudices.

68. SYED AHMAD KHAN. Sir Syed speaks to you. SSH Rev. 1,2; 1970-71; 1-2.

This is a lecture of Sir Syed which deals with the importance of the College life and compares it with the precious book. It considers boarding house as a machine for making the nation.

- SCIENTIFIC OUTLOOK

69. MUSLEHUDDIN (M). Sir Syed : The man of science.  
AH Rev. 1970-71; 12.

Gives the scientific attitude of mind of Sir Syed who tried to extricate his people from the meshes of medieval traditionalism and impressed upon them the need of moving with the times in modern scientific manner without losing the basic principles of faith and ideology. According to him Islam lays great emphasis on the acquisition and expansion of knowledge. He desires to give perfection in science & western literature without forgetting kalma that God is one and Muhammad is his prophet.

- LITERARY VIEWS

70. EHTISHAM HUSAIN (Syed). Alīgarh tahrīk ke aṣṣī pahlū. (In Nasim Qureshi, ed. Alīgarh Tahrīk : Aghāz tā imroz. P 39-46). Aligarh, Muslim University, 1960.

Aligarh Movement started in 1870 and influenced Urdu Literature, which can be seen in the compositions of Sir Syed himself and Hali, Nazir Ahmad, Shibli and other followers of Sir Syed. This made the literature active, lively. The Movement makes the beginning of a new stage ~~entitled~~ in the history of Urdu Literature.

71. SURUR (Al Ahmad). Sir Syed aur maghrib ke tahzibi aur adbi asarāt. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 47-77). Aligarh Muslim University, 1960.

Sir Syed's Movement is an intellectual revolution through which many changes came in the civilization and literature. The renaissance which came in India with the effect of west, appeared first in Bengali Literature and culture. With the result of it Sir Syed through Urdu Literature served cultural, educational, religious, political and economic needs. As historical facts are necessary to understand the Aligarh Movement, he has discussed the curses and virtues of the English Government.

#### - RELIGIOUS VIEWS

72. ABDUL WADUD. Akhbār-ul-Akhyār Muzaffarpur aur Sir Syed Ahmad Khan. Fikr-o-Nazar, 1,3; July, 1960; 30-31.

Akhbar-ul-Akhyar was the fortnightly newspaper of Scientific Society, Muzaffarpur. Gives the relations of this paper with Sir Syed and describes some addresses which give the life of Mohammed Saheb and other religious views.

73. AFRIDI (Shahid Qamar). Sir Syed : Ek 'amli insān. SSH Rev. 1,2; 1970-71; 34-37.

Gives Sir Syed's religious views. He was shocked after seeing Sir William Muir's book 'Life of Mohammad' in four volumes. He visited the British Museum and India Office libraries and consulted the books necessary to reply the above book. Worked hard and wrote the reply of the above book and Khutbat-i-Ahmadiya. Some extracts of the letter which point out his keenness and realisation of funds for the publication of the above book are given.

74. AKBARABADI (Saeed Ahmad). Deoband aur Alīgarh. (In Nasim Qureshi, ed. Alīgarh Tahrik : Aghāz tā imroz. P 225-28). Aligarh, Muslim University, 1960.

Comparing Aligarh School with the Deoband School, it gives the religious aspects of the Movement. There was a conflict of belief and intellect in Sir Syed. He favoured western education for muslims and tried to change the frame of religious thoughts and removed the misunderstandings of English people and muslims.

75. AKBARABADI (Saeed Ahmad). Sir Syed kā dīnī shā'ūr-o-fikr. Aliq Maq. Aligarh No. 1953-54 & 1954-55; 85-95.

Deals with the religious ideas of Sir Syed, e.g., he was staunch muslim, had full belief on truth of Islam and Quran. Had also believed that Muhammad Sul'am was the last prophet. Sir Syed mainly wanted political and economic reformation of muslims. He studied Islam minutely and gave the five points.

Sir Syed's place as Islamic philosopher is shown. Deals with 15 rules as the basis of his writings. In reply to these rules Maulana Mohd. Qasim Nanvi states that one should keep his logic subordinated to the religious laws, Quran and Hadis.

76. ALTAF HUSAIN NADVI. Sir Syed aur mazhab. Aftab. 2; 1974; 54-60.

Gives the religious views of Sir Syed. From the childhood he was influenced with the religious views of his parents and was borne love and respect for the religion. The atmosphere in which Sir Syed was brought up was purely religious. At that time ~~there~~ were two learned persons in religion - one of Shah Ghulam Ali and the other of Shah Wali Ullah. Both had purely religious views. Gives his views about Allah, His prophet and Quran.

77. EHTISHAM HUSAIN (Syed). Aligarh tahrīk ke aṣaṣī pahlū. (In Nasim Qureshi, ed. Aligarh Tahrīk : Āghāz tā imroz. P 22-31). Aligarh, Muslim University, 1960.

Upto the end of 18th century English people became the dominant power in Indian history. They helped in the spread of christianity. Some reformations were made in Hindu religion. In muslims also some reformation were made as Waliullah's movement and the movement of Syed Ahmad Shaheed and Syed Ismail Shaheed. These were against English. After returning from London, Sir Syed started Tahzib-ul-Akhlaq and tried to understand Islam on scientific basis.

78. JAIN (M S). The religious and social aspects of the Movement. Ch 7 (In Jain, M.S. The Aligarh Movement: Its origin and development 1858-1906. P 92-106). Agra Sri Ram Mehra, 1965.

According to Sir Syed, the main reason of the backwardness of muslims was the burden of religious superstitions and customs. According to him, true Islam as a revealed religion could never be against progress. He believed that the religions should be conducted on the true principles of Islam. His call was back to Quran. Another important aspect of his religious movement was to relegate religion on its 'proper' place in life and worldly affairs. Sir Syed revised and reformed the concepts of certain values in life, e.g., Ibadat, roza, zakat, etc. He argued that certain other deeds as learning modern and western education was also pious. According to him the essentials of Islam were a belief in God, as the creator of the universe and in Muhammad as his prophet. Quran was God's revelation.

79. MAHAR (Ghulam Rasul). Sir Syed kī dīnī khidmāt. (In Nasim Qureshi, ed. Aligarh Tahrik : Āghaz tā imroz. P 81-101). Aligarh, Muslim University, 1960.

Describes Sir Syed's many fold personality. His religious activities are discussed in detail on the basis of which he was mostly criticised. Some think that he was not competent of it. The author has given the reasons of writings on religious topics in Tahzib-ul-Akhlag and Tafsīr. Hali has given the dangers to

Islam in Hayat-i-Javed which Sir Syed had to face. For this purpose he studied Islam on modern lines and tried to understand it. Some collections from his writings have been presented to prove Sir Syed's activities on reformation.

80. MOHD. UMARUDDIN. Sir Syed ka nayā mazhabī tarz-i-fikr. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 103-167). Aligarh, Muslim University, 1960.

Gives historical background of Sir Syed's religious activities. In his time the concept of religion was limited. So the author has given different movements but the improvement of Islam lies in economic, moral and political conditions of muslims in his time.

81. MUKHTARUDDIN AHMAD. Makātib-i-Sir Syed. Fikr-o-Nazar. 1,2; Apr, 1960; 107-9; 113-14.

Letters published in the Muslim Institute Gazette or elsewhere and not included in the collection of Wahiduddin & Ross Masood are given here with necessary sources and annotations. In a letter to Peer Mohd. Arif Saheb, he states 15 principles which were adopted in the writings of religious nature. In another letter to Ahmad Baba Makhdumi Saheb, discussed some religious points about the translation of Quran.

82. SURUR (Al Ahmad). Sir Syed kā haqīqī paighām aur Aligarh maen ek zahnī inqilāb kī zurūrat. SSH Rev. 1,2; 1970-71; 14-17.



This important article written in 1924 gives the religious views of Sir Syed. He examined religion in the light of Science. He loved Islam and he used it for the progress of the community instead of superstitious charms. He managed religious education in MAO College.

83. SYED AHMAD KHAN. Islam and tolerance. Ch 4. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan, P 59-64). Bombay, Nachiketa Publications, 1972.

Sir William Muir wrote a book 'Life of Mohammed' accusing Mohammedanism as being a religion of the sword. Sir Syed, in reply to Muir, wrote 'A series of essays on the life of Muhammad' and Subject subsidiary thereto in England. This is an extract from it.

#### - EDUCATIONAL VIEWS

84. 'ABDUL GHAFUR (Chowdhury). Sir Syed ki t̄alīmī tahrīk. (In Nasim Qureshi, ed. Aligarh Tahrīk : Āghaz tā imroz. P 415-34). Aligarh, Muslim University, 1960.

Describes the educational views of Sir Syed in detail. States the ruined condition of muslims before the mutiny and after it with which Sir Syed was influenced. Muslims were thrown out of the Government services. In the meantime Wahabi Movement came into existence. With the result that the Govt.'s faith on muslims was finished. These influenced Sir Syed's political and educational thinkings and he presented educational ~~points~~

policy. It discusses about Urdu-Hindi conflict. According to Sir Syed, Urdu was the common heritage of muslims and Hindus. Gives the educational scheme prepared by Sir Syed and Justice Mahmood and wished to operate but he could establish a College only in Aligarh. He wanted a free and independent college but he could not succeed in his college due to English influence.

85. ABDUL WADUD. Akhbar-ul-Akhyār Muzaffarpur aur Sir Syed Ahmad Khan. Fikr-o-Nazar. 1,3; July, 1960; 24-31.

Akhbar-ul-Akhyar was the fortnightly newspaper of Scientific Society, Town Muzaffarpur, distt. Turhat, established in 1868. Describes some important events letters to Sir Syed about his educational views.

86. ABID HUSAIN (Syed). Syed kā khuāb aur us kī tabīr. (In Nasim Qureshi, ed. Alīgarh Tahrik : Aghāz tā imroz. P 1-13). Aligarh, Muslim University, 1960.

This article states that the establishment of an institution for western education was one of the motives of Sir Syed in which he succeeded. Gives the aims and objectives of the publication of Tahzib-ul-Akhlaq. His view was that the College will comprise of three schools for medium of instruction namely English; Urdu and Persian & Arabic.

87. AFRIDI (Shahid Qamar). Sir Syed : Ek 'amlī insān. SSH Rev. 1,2; 1970-71; 35-36.

One of the objective of Sir Syed's visit to England was to study their organisation of education and training, before the establishment of the College in India. He faced every enmity but were not frightened at all.

88. AFTAB SHAMSI. Sir Syed kā talīmī taṣavvurāt. (Tahzib-ul-Akhlaq ke ibtadaī tīn sal ke muṭal'e kī roshnī maen). Fikr-o-Nazar. 10, 3 & 4; 1970; 85-107.

Gives educational views of Sir Syed. As Sir Syed was afraid of blind religious fervor of muslims, he presented a positive programme to improve the mental attributes of muslims and their economic conditions, which was possible only after learning scientific and western education. He faced numerous difficulties but remained firm and propogated the importance of his views about the usefulness of western education through his famous journal Tahzib-ul-Akhlaq and criticised the traditional education.

89. ISHWARI PRASAD and SUBEDAR (S K). The Aligarh Movements. Ch 2 (In Ishwari Prasad and Subedar, S.K. Hindu Muslim Problems. P 7-27). Allahabad, Chugh Publications, 1974.

Sir Syed Ahmad Khan was greatly influenced by the English people. British attitude towards muslims was gradually undergoing a change. Vernacular languages of muslims were encouraged in all Government schools. Development of a separate muslim literature with a bias towards Arabic and Persian were to be taught. Sir Syed Khan established MAO College, Scientific Society and the Aligarh Institute Gazette.

90. JAIN (M S). The educational aspect of the Movement : The Mohammedan Anglo-Oriental College (1887-1898). Ch 4. (In Jain, M.S. The Aligarh Movement; Its origin and development 1858-1906. P 39-59). Agra, Sri Ram Mehra, 1965.

Gives the educational conditions of muslims before the establishment of MAO College. In 1875 MAO College was started as a school. In 1878 F.A. Classes were started. In 1881 B.A. classes were started. In due course M.A. and LL.B. Classes were also opened. In the beginning emphasis was laid on Urdu medium of instruction but later it was thought that English was the ruling language as well as the life and the soul of modern sciences. In MAO College the intellectual training was followed by the physical; and equal emphasis was laid on sports and social activities. The article discusses important institutions of the College, e.g. Union Club. Cricket Club, etc. MAO College was the one institution which was sending regular batches of students for study to England. Sir Syed was an educationist but in the opinion of the author his vision was confined to the muslim feudal classes.

91. MUKHTARUDDIN AHMAD. Sir Syed ke kuchh ghair matbu'at khatūt. Fikr-o-Nazar. 1,1; Jan, 1960; 109-118.

These are some letters of Sir Syed from the collection of the author Makatib-i-Sir Syed. Critical notes are also given in the margin. Some portions of the letter denote the importance of education, Sir Syed's hospitality and educational views.

92. MUKHTARUDDIN AHMAD. Makātib-i-Sir Syed. Fikr-o-Nazar. 1,2; Apr, 1960; 110-11.

Letters published in the Muslim Institute Gazette or elsewhere and not included in the collection of Waheeduddin S and Ross Masood are collected here. Necessary sources and annotations are also given. In reply to a letter to Abdul Haq, he states the importance of western education. Education should be not only to secure Govt. services but such subjects and crafts should be taught through which they can earn their livelihood.

93. SIDDIQI (Khurshid Ahmad). Sir Syed aur talīm. Aftab. 2; 1974; 68-71.

Gives the educational views of Sir Syed. He wanted to remain eastern culture but wanted to add good aspects of western culture. He wished that the managements of schools & colleges should be of their own and not of foreigners. His aim was to create interest for higher education in the community. In the beginning he was in favour of the medium of instruction in vernacular languages but later he advised Indians to adopt English. He was in favour of female education but not in ordinary schools and was against the extraordinary liberty and frankness.

94. SYED AHMAD KHAN. Sir Syed and the Education Commission. Ch 6. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 83-98). Bombay, Nachiketa Publications, 1972.

In 1882, Government of India appointed an Education Commission under the chairmanship of Sir W.W. Hunter to ascertain views of responsible Indians. Sir Syed was also one of the witnesses who appeared before the Education Commission. The proceedings of the Education Commission commenced in the Hall of the Aligarh Institute. Sir Syed appeared as a witness. The cross examination is given.

95. SYED AHMAD KHAN. The would-be university of Allahabad. Ch 7 (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 99-101). Bombay, Nachiketa Publications, 1972.

When the Government wanted to make the Allahabad University an oriental one, Sir Syed opposed this attitude of the Govt. and argued that Indians wanted English and not oriental education.

#### - EDUCATION OF WOMEN

96. SIDDIQI (Rashid Ahmad). Shaikh aur Sir Syed. AMU Wom Coll Mag. 1975; 25-29.

Describes the establishment of MAO College by Sir Syed in 1876 after the mutiny which later became a University. Gives Sir Syed's views about female education. He was in favour of house training for girls which was the tradition of shurafas. One of the cause may be that when his community is against the education of boys, how it would tolerate the women education. This important work was done by

Shaikh Abdullah who was affected by the weak condition of women and started Women's College. The difficulties, he himself and Begum Abdullah had to face are described.

- POLITICAL VIEWS

97. 'ABDUL GHAFŪR (Chowdhury). Sir Syed kī talīmī tahrīk. (In Nasim Qureshi, ed. Alīgarh Tahrīk : Aghāz tā imroz. P 418-28). Aligarh, Muslim University, 1960.

Gives the political aspects of the Movement which influenced in the making of educational views. Describes the critical condition of muslims after the mutiny, the Urdu-Hindi conflict and the movement of cow-slaughter. Also describes that Sir Syed was against congress as it was the political movement of some upper class educated persons and against muslims in the beginning. Later it became national and All India level after khilāfat movement.

98. EHTISHAM HUSAIN (Syed). Alīgarh tahrīk ke aṣaṣī pahlū. (In Nasim Qureshi, ed. Alīgarh Tahrīk : Aghāz tā imroz. P 18-36). Aligarh, Muslim University, 1960.

Gives the social economic and political conditions of the period especially of muslims. Central position of mughal empāror was becoming weaker and weaker. English people rose to an important place in Indian politics and captured slowly a number of states. English became compulsory for Government services. Sir Syed saw the fall of mughal empire and disturbances and the horrors of mutiny and all these influenced him.

He published Asbab-e-Baghawat-i-Hind and held English people responsible for the mutiny. He tried to remove the misunderstandings of English people and muslims.

99. HAQ (Mushir U). My people are my nation. Ch 3. (In Haq, Mushir U. Muslim politics in India, 1857-1947.

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Tells that **Hindus** and muslims both took part in the mutiny of 1857 but the muslims were held responsible for the mutiny and made them special object of their vengeance. Tells that according to Sir Syed, British rule was a boon and he was not prepared for participating in any Movement which might lead the country to another mutiny. He advised Indians in general and muslims in particular to abstain from the Congress and to be united.

100. ISHWARI PRASAD and SUBEDAR (S K). The Aligarh Movements. Ch 2. (In Ishwari Prasad and Subedar, S.K. Hindu Muslim problems. P 7-27). Allahabad, Chugh Publications, 1974.

After the mutiny there were misunderstandings between the muslims and English people but with the attempts of Sir Syed the attitude of English people gradually changed. Muslims were considered backward in education and their languages were encouraged. According to author these were the seeds of muslim separatism which grew up later in the tree of Pakistan. It tells that Sir Syed was liberal and believer in Hindu-Muslim Unity in the beginning of his career and was regarded a great nationalist leader by both the communities.



101. JAIN (M S). The political aspect of the Movement.  
Ch 8 & 9. (In Jain, M.S. The Aligarh Movement :  
Its origin and development 1858-1906. P 111-58). Agra,  
Sri Ram Mehra, 1965.

Most important political objective of the Aligarh Movement was the attainment of an equal share for the muslims vis-a-vis the hindus in the future set up of India. The leaders of the Aligarh Movement feared that the longer community would totally override the interests of smaller community in parliamentary form of Government and muslims would never prosper under a Government found on democratic principles. The Aligarh Institute Gazette, chief organ of the Movement wrote a number of articles against the demand for an Indian Parliament. They thought that the Parliamentary Government would be pre-mature and was not suitable for India. The author has given Sir Syed's political views and his relations with Indian National Congress.

102. JAZBĪ (Moīn Ehsan). Angrezon aur musalmanon ke darmiyan mufahimat kī koshish (Sir Syed kī tahrīk). Ch 3. (In Jazbi, Moīn Ehsan. Halī kā Siyāsī Sha'ūr. P 48-82). Lucknow, Ehbab Publishers, 1959.

According to author Sir Syed's Movement was political. Sir Syed preferred English service instead of Bahadur Shah because he thought that only English people were able to rule. He laid stress on English education and cooperation with the English people. The movement started since 1870 with the issue of Tahzib-ul-Akhlaq. He tried to remove the mis-interpretation that muslims

were responsible for mutiny by writing Asbab-e-Baqhavat-i-Hind. In it he traces the causes of mutiny and responsibility of mutiny is fixed on English people. Also gives ethical, social, educational and religious views of Sir Syed. Establishment of Scientific Society and MAO College were his attempts to create cooperation between muslims and English people.

103. MOHD. ASHRAF. Alīgarh aur siyāsīyāt-i-Hind. (In Nasim Qureshi, ed. Alīgarh Tahrīk : Āghāz tā imroz. P 171-92). Aligarh, Muslim University, 1960.

Describes the role of Aligarh in Indian politics. One aspect of it is the concept of muslim nationalism, as a result of which Muslim League was established and Pakistan came into existence. Gives the comparison of Sir Syed with Raja Ram Mohan Rai but says that their periods and the communities to which they had to reform were quite different. After 1848, Sir Syed became fed up with the old political system. For mutiny, he blamed the Govt. for not tackling the relationship with Indians. Muslims were backward in education, in services, in business and also in all spheres of life. Sir Syed and his followers tried to improve the community. Aligarh also played important role in the freedom movement and after 1911, old policy of the College of Pro-Govt. expired when Government refused to make a Muslim University and to recognise all the muslim colleges with this University. Aligarh took great interest in the Boycot Movement by Gandhiji and Jamia Millia came into existence. In the last he has mentioned some leaders who were old boys and took part in the freedom movement.

104. MOHD. ASHRAF. Aligarh kī siyāsī zindagī. Aliq. Maq.  
Aligarh No. 1953-54 & 1954-55; 157-71.

Gives the contribution of Aligarh in the political and social movements. Gives the conditions of that time. Deals with Raja Ram Mohan Rai's ~~and~~ reformation and Wahabi movements. In his opinion their failure influenced Sir Syed in his political thinkings. Sir Syed's creative works are given and details the differences with Shibli in the last days due to the fact that Shibli was the follower of Jamal Afghani and was not influenced with English people.

105. NAQVI (Nurul Hasan). Sir Syed aur quomī tahrīk.  
Fikr-o-Nazar. 11,2; 1971; 63-80.

The author in this article gives arguments in reply to some historians who fix responsibility of partition of the country on Sir Syed and Aligarh Movement and have regarded Sir Syed as the founder of the two nation theory and one of the earlier builders of Pakistan. The author of this article has tried to examine the above statement in the light of his political thoughts. It describes the causes of mutiny as stated by Sir Syed in his Asbab-e-Baghawat-i-Hind and states that its failure was inevitable due to lack of leadership. Sir Syed tried to remove the misunderstandings between English people and muslims and considered all the communities of India as one nationality. He was in great favour of united nation. He thought that muslims were backward in education and could/<sup>not</sup> play a role in any movement so he established MAO College & Mohammedan Educational Conference.

106. RAM GOPAL. Sir Syed and Justice Amir Ali. Ch 5.  
(In Ram Gopal. A political history (1858-1947).  
P 44-52). Bombay, Asia, 1959.

Deals with the reasons of mutiny and the activities of Sir Syed, e.g., Tahzibul-Akhlaq, Scientific Society, and MAO College. Also gives the comparison of Sir Syed and Justice Amir Ali who has great contribution in muslim politics.

107. SHARAFAT HUSAIN MIRZA. Sir Syed Ahmad Bijnor maen.  
Urdu Adab. 1; 1965; 97-117.

Gives the biographical sketch of Sir Syed and has detailed accounts and works composed upto that time. Describes his activities in the mutiny which helped in saving the lives of English people - development of friendship with English people. Sir Syed advised the Government not to punish those who did not participate in the mutiny and wrote Asbab-e-Baghawat-i-Hind. States that his stay in Bijnor was important as here the thought of Aligarh Movement came in his mind.

108. SURUR (Al Ahmad). Sir Syed k̄ haqīqī paighām aur Aligarh maen ek zahnī inqilāb kī zurūrat. SSH Rev.  
1,2; 1970-71; 14-18.

This article written in 1924 has great importance today also. It gives the some important views of Sir Syed including political views. By instituting the Gazette and writing Asbab-e-Baghawat-i-Hind he tried to remove the misunderstandings between English people and muslims. On the other hand he tried to avoid the

Congress and adopting western education. He examined the religion in the light of science. The objective of Aligarh was not only the means of providing the Govt. services but it was more than that which failed.

109. SYED AHMAD KHAN. Asbab-e-Baghawat-e-Hind. Ch 1. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 15-33). Bombay, Nachiketa Publications, 1972.

Just after the mutiny of 1857, Syed Ahmad Khan wrote Asbab-e-Baghawat-e-Hind (causes of the Indian revolt) pointing out the weaknesses of the British Government. When the house of the commons discussed the pamphlet Mr. Sale Beadon, the Foreign Secretary, vehemently opposed it and asked the Govt. to imprison such a revolutionary writer. But Parliament did not support him. On the contrary, most of the British papers supported the views of Sir Syed and advise the Govt. to act upon the valuable recommendations made by him. In 1873 the pamphlet was translated into English by Sir Auckland Colvin and Lieut. Colonel Graham and appeared as the causes of the Indian revolt.

110. SYED AHMAD KHAN. The loyal mohammedans of India. Ch 2. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 34-56). Bombay, Nachiketa Publications, 1972.

Syed Ahmad Khan published it in 1860 to remind the rulers of eminent services rendered by the muslims during the mutiny of 1857-58 which the English writers on the mutiny had ignored altogether.

111. SYED AHMAD KHAN. The national congress and the government. Ch 8. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 102-106). Bombay, Nachiketa Publications, 1972.

In a lecture Pt. Ajudhya Nath said that the Govt.'s attitude towards the Indian National Congress was favourable. Sir Syed contradicted this statement and appealed to the muslims to keep aloof from the Congress.

112. SYED AHMAD KHAN. Review on Hunter's Indian musalmans. Ch 5. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 65-82). Bombay, Nachiketa Publications, 1972.

In 1871-72 Sir W.W. Hunter wrote a book The Indian Musalmans in which he arraigned the muslims of India a being disloyal to the British rule. Sir Syed wrote a review on it which appeared in a series of articles in the Pioneer. These articles were collected in England by Hafiz Ahmad Hasan, vakil of Tonk. He got them published and succeeded in removing the misunderstanding created by Sir W.W. Hunter.

113. SYED AHMAD KHAN. Rules of the Indian Patriotic Association. Ch 9. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 107-112). Bombay, Nachiketa Publications, 1972.

In August 1888 Sir Syed formed the Indian Patriotic Association and laid down the rules as given in the chapter. Its name was changed into United Indian Patriotic Association.

- INDIAN NATIONAL CONGRESS

114. ISHWARI PRASAD and SUBEDAR (S K). The Aligarh Movements. Ch 2 (In Ishwari Prasad and Subedar, S.K. Hindi-Muslim problems. P 13-27). Allahabad, Chugh Publications, 1974.

Indian National Congress was established in 1885 just after 10 years of the establishment of Aligarh School. The attitude of English ~~people~~ towards the Congress gradually changed from sympathy to active hostility and the sympathy of English towards muslims increased. In this change Aligarh College became hot bed of communalism with the inspiration of European principals and professors.

115. SYED AHMAD KHAN. On muslim attitude to the Indian National Congress and the British Government. Ch 28. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 203-17). Bombay, Nachiketa Publications, 1972.

In opposition to the National Congress, Sir Syed, before a big and very influential audience of musalmans in Lucknow on 28th December, 1887 at 8.30 PM delivered a speech on the attitude of muslim community towards the Government, the political questions of the day and the Indian National Congress. The meeting was attended not only by the musalmans of Lucknow but by gentlemen who had come from all parts of India. Sir Syed's speech was lasted for an hour and a half and was delivered with great eloquence.

- SOCIAL VIEWS

116. ABID HUSAIN (Syed). Syed ka khwāb aur us kī tabīr. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 1-13). Aligarh, Muslim University, 1960.

The main objective of Tahzib-ul-Akhlaq was to attract muslims for adopting western civilisation. He wanted to improve the individual as well as social life of the muslims. This journal was criticised badly, but it also influenced a group of muslims. Later some followers carried on Sir Syed's mission.

117. AKBARABADI (Saeed Ahmad). Deoband and Aligarh. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 225-27). Aligarh, Muslim University, 1960.

Comparing the schools of Deoband and Aligarh, the author gives the social views of Sir Syed. He wanted that the English people and muslims should come closer so he stressed the training on the pattern of western education and played an important role as a reformer. In his later days, he was influenced with Principal Beck and for this reason some of his followers became against him.

118. EHTISHAM HUSAIN (Syed). Aligarh tahrik ke asasi pahlū. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 17-40). Aligarh, Muslim University, 1960.

States that Aligarh Movement was the result of the conflict of east and west which is also called sometimes the renaissance. It gives the political, economic and



social conditions of that period. Western education was spreading in Indians specially in hindus. Muslims were against it. Scientific improvements were going on. In 1869, Sir Syed went to England and was greatly influenced with the English culture and education. He wanted to improve the condition of muslims. He got rid of blind faith and traditional customs. Sir Syed called all Indians one nation (quom). Later the Hindu Muslim differences developed.

119. JAIN (M S). The religions and social aspects of the Movement. Ch 7. (In Jain, M.S. The Aligarh Movement: Its origin and development 1858-1906. P 92-93) 104-110).  
Agra, /Sri Ram Mehra, 1965.

One of the reasons of the social backwardness of muslims was the burden of religious superstitions and customs. According to Sir Syed true Islam as a revealed religion could never be against progress. He interpreted Quran in scientific way and emphasised the need for reform in the customs and traditions because he felt that most of them were against Islam. Sir Syed was opposed to the removal of pardah and female education. He was not in favour of education of muslim girls on western lines. He wanted the old system of female education in which girls were taught by respectable ladies at their homes. The author also discusses Sir Syed's other religious views about slavery, divorce system in Islam.

120. SYED AHMAD KHAN. Mohammedans eating food with christians. Ch 3. (In Shan Muhammad, comp & ed. Writings and speeche of Sir Syed Ahmad Khan, P 57-58). Bombay, Nachiketa Publications, 1972.

There was a widespread belief among the muslims that dining with christians was prohibited by the Islamic law and that it was a sinful act. Syed Ahmad wrote Mohammedans eating food with christians to remove the unfounded conviction of the muslims and replied all the questions pertaining to this subject.

#### - HINDU & MUSLIM COOPERATION

121. SHERWANI (Haroon Khan). Syed Ahmad Khan aur hindu muslim ittihad. (In Nasim Qureshi, ed. Aligarh Tahrik : Aghaz ta imroz. P 193-215). Aligarh, Muslim University, 1960.

Sir Syed Ahmad Khan was in great favour of hindu-muslim unity. In his school hindus and muslims both were engaged equally in all the spheres of College. After 1857 he wrote Asbab-e-Baghawat-i-Hind. He wanted that both hindus and muslims go in life hand in hand. Syed Mahmood read Sanskrit. The first address in MAO College by an ruler was by a Sikh Maharaja Sir Mohinder Singh. In the College the students from all communities came for higher education. The author has given comparative statements of students of the College to show the number of hindus and muslims.

122. SYED AHMAD KHAN. On hindu muslim cooperation. Ch 24. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 174-76). Bombay, Nachiketa Publications, 1972.

This is an important speech delivered by Sir Syed Ahmad Khan at Jullundhur on 4th February, 1884 on hindu-muslim cooperation. He lays emphasis on education. He considers Punjab University as a tree which bears two kinds of fruits. He emphasises on loyalty and obedience to the Government, and gives emphasis on hindu muslim cooperation.

123. SYED AHMAD KHAN. On hindu-muslim relations. Ch 20. (In Shan Muhammad, comp & ed. Writings and speeches of Sir Syed Ahmad Khan. P 159-60). Bombay, Nachiketa Publications, 1972.

This is the speech delivered by Sir Syed at Patna on 27th January, 1883 emphasising the need for cordial relations between hindus and muslims.

- comparison with JAMALUDDIN AFGHANI

124. NIZAMI (Khaliq Ahmad). Syed Ahmad Khān aur Syed Jamāluddīn Afghānī. (In Nasim Qureshi, ed. Aligarh Tahrik : Āghaz tā imroz. P 229-265). Aligarh, Muslim University, 1960.

The article deals with two important figures of 19th century who have influenced every part of thought and action of the muslims and have reformed them in every field of life. Sir Syed was influenced by the movement of Jamaluddin Afghani and but its failure broke the heart of Sir Syed which was already broken by the miserable condition of Mughal dynasty and at last the failure of mutiny of 1857 completely changed the heart of Sir Syed and he thought only the way for the progress to cooperate English and to learn western education.

- SIR SYED'S FOLLOWERS

125. ASGHAR ÁBBÁS. Gazette ke qalmī mu'avinīn. Ch 6. (In Asghar Abbas. Sir Syed kī Sahāfat. P 155-90). Delhi, Anjuman Taraqqi-e-Urdu Hind, 1975.

Describes Sir Syed's followers who were the contributors of the Gazette. The main figures are Moulvi Zakaullah, Hali, Shibli, Haji Mohd. Ismail Khan, Qazi Sirajuddin Ahmad, Moulvi Samiullah Khan, Vahiduddin Salim, Khwaja Ghulam-us-Saqlain, Babu Harish Chandra, Moulvi Karamat Husain. Describes their biographical sketches in short.

126. ĀZMĪ (Khalil-ur-Rahman). Urdu shā'r-o-adab maen Alīgarh ka hissa. (In Āzmi, Khalil-ur-Rahman. Zavva-i-Nigah. P 101-50). Gaya, Adarsh Publishers, 1966.

States the importance of Aligarh Movement, and its influence on Urdu literature. Gives detailed account of Sir Syed's followers, his disciples, students of the College and AMU who took great interest in Aligarh Movement and their contributions. Some notable followers are Hali, Shibli, Nazir Ahmad, Zakaullah, Mohsin-ul-Mulk and Chiragh Ali who wrote in the fields of History, Political Science, religion, philosophy, science, biography, essays, letters, fictions and other forms of literature. In Tahzib-ul-Akhlaq and Institute Gazette their contributions are important.

127. BASHIRUDDIN (Maulvi). Alīgarh Tahrik ke mai'mār. Aliq Maq. Aliqarh No. 1953-54 & 1954-55; 247-55.

This article gives author's own views about the main figures of the Aligarh Movement, Sir Syed Ahmad Khan and his followers. The contents are important as the author has seen the period and people of the movement with his own eyes.

128. MUKHTARUDDIN AHMAD. Makātīb-i-Sir Syed. Fikr-o-Nazar. 1,4; Oct, 1960; 135-38.

These two letters have not been included in any collection of letters of Sir Syed. In one letter he has stated his relations with Mohd. Husain Azad. 2nd letter was sent to various persons at the time of inauguration ceremony of Strachey Hall.

129. SYED AHMAD KHAN. Sir Syed kā ek ghair matbuā maktūb. Urdu. 42,3; July, 1966;

Nawab Vagarul-Mulk was a follower of Sir Syed. Due to some circumstances some differences took place between them. This letter illustrates the anger of Sir Syed with the Vagar-ul-Mulk. Four letters have already been published. In the beginning of the letter the circumstances are given in which this letter was written.

- AFTAB AHMAD KHAN

130. NIZAMI (Khaliq Ahmad). Sir Syed aur un ke rufaqa: Ek t'aruf. Sir Syed Hall. 1970; 20-22.

Describes Aftab Ahmad Khan, a follower of Sir Syed who was favourite student of the College. He tried to remove the misunderstanding about Sir Syed and said that Sir Syed was first man who felt the need

of Surajya. He felt the need and importance of hindu muslim unity.

- CHIRAGH ALI

131. MUHAMMAD SADIQ. Aligarh movement (18). Ch 13. (In Muhammad Sadiq. A history of Urdu literature. P 285-36). London, Oxford University Press, 1964.

Describes the life and work of Maulvi Chiragh Ali who was a man of wide attainment. He knew Arabic, Persian and English together with a working knowledge of Latin and Greek and brought to bear all his scholarship and industry on the vindication, exposition and interpretation of Islam. He was an original thinker within his range, and was far from being a blind follower of Syed Ahmad. Most of his writings are in English and deal with Theology and religion. He is one of the most important of the early writers who came forward to defend Islam against the attack of christian missionaries. He gave some impetus to the reform movement inaugurated by Syed Ahmad and consolidated the position of his co-religionists; but his literary importance is negligible.

- HALI

132. ASGHAR ABBAS. Gazette ke qalmi mu'avinin. Ch 6 (In Asghar Abbas. Sir Syed ki sahafat. P 163-67). Delhi, Anjuman Taraqqi-e-Urdu Hind, 1975.

Gives biographical sketch of Hali and his importance in Aligarh Movement. Hali wrote several articles in the Gazette about Aligarh Movement; took part in musha'iras of nazms which was the current of Aligarh Movement; wrote the Musaddas-i-Hali and a poem on Madarsatul-Ulum which draws a good picture of Aligarh Movement and its period. Hali also went to collect the funds with Sir Syed.

133. ASGHAR 'ABBĀS. Halī ke khatūt Sir Syed ke nām; ghair matbu'ā (un published). Fikr-o-Nazar. 11,1; 1971; 113-20.

In the introductory note the editor surprises that no letter of Hali to Sir Syed were included in the collections of Hali's letters. Though he was in close contact with Sir Syed. Hali was influenced with Sir Syed and took part in the spreadings of the objectives of the Aligarh Movement through his writings. These letters are important and helpful in understanding the relationship of Hali and Aligarh Movement.

134. GHULAM-UL-HASNAIN (Khwaja). Halī Nugush. Shakhsiyat No. 26-35.

Giving the biographical sketch of Hali in short, the author states that Maulana Hali was the supporter of Aligarh Movement and had also the relations with hindus, e.g. Master Pyare Lal, Lala Madan Gopal. He composed many poems which show his patriotism for the country. His poem Maddo-Jazar-i-Islam is the

first and the best poem which is true picture of rise and fall of muslims and wrote for the Aligarh Movement.

135. MUHAMMAD SADIQ. Aligarh movement (10). Cha 13. (In Muhammad Sadiq. A history of Urdu Literature. P 263-66). London, Oxford University Press, 1964.

Gives the biographical sketch of Hali, his education and employment and his knowledge of English Literature and the account of his works. He came in contact with the mission of Sir Syed in 1875 which awoke him.

Musaddas-i-Hali is his famous poem. Describes the other poems and literary and social essays appeared from time to time in Aligarh Institute Gazette and Tahzib-ul-Akhlaq.

136. SHAN MUHAMMAD. Syed and his colleagues. Ch 4(c). (In Shan Muhammad. Sir Syed Ahmad Khan: A political biography. P 96-98). Meerut, Meenaksha, 1969.

Describes Khwaja Altaf Husain Hali who was one of those geniuses who enthusiastically supported the Movement. Syed's association inspired him with a missionary zeal for muslim development and Hali, through his poetry and prose inspired millions of people. He was a regular contributor to the Aligarh Institute Gazette and Tahzib-ul-Akhlaq. Wrote his famous poems Musaddas-i-Hali on Sir Syed's request to awaken the slumbering musalmans of India. After 1880, he devoted himself exclusively to Sir Syed's educational and political mission through his poetry. He also opposed Sir Syed if he thought it necessary, e.g. female education.



137. SIDDIQI (Rashid Ahmad. Azīzān-i-Alīgarh(3). Fikr-o-Nazar. 13, 1 & 2; 1973; 58-61.

The Aligarh Movement was a historical and revolutionary event of the time. Hali was one of Sir Syed's close associates who took great interest in the strengthening of the Movement. He composed Musaddas-i-Hali and other reformatory poems.

138. SWALEHA ABID HUSAIN. Hālī kā talluq Sir Syed aur Aligarh se. Aliq Maq. Aligarh No. 1953-54 & 1954-55; 135-56.

Describes relation and attachment of Hali with Sir Syed and the Aligarh Movement. It is written with the help of Sir Syed's letters written to his friends and has described Aligarh, Sir Syed & University. Hali was fed up with old Urdu poetry and when he met with Sir Syed, he was greatly influenced by Aligarh Movement. As a result of it, he wrote his famous poem Musaddas-i-Hali and several other poems about Aligarh and reformation of muslims. Hali also contributed several articles on literary, reformatory and religious aspects in Tahzib-ul-Akhlaq and Aligarh Institute Gazette. Hali helped Sir Syed in every sphere of life and wrote a biography 'Hayat-i-Javed'.

- INAYAT ULLAH

139. ABDUL RAHMAN (Syed Sabahuddin). Inayat Ullah Dehlvi. Aliq Maq. Aligarh No.; Pt. II - Shakhshiyat aur jayze. 1953-54 & 1954-55; 37-52.

Describes the biographical sketch of Inayatullah Dehvi who was the son of Maulvi Zakaullah, a follower of Sir Syed. According to him Sir Syed's way of life was the way of progress. He helped the College by giving subscriptions and wrote many translations for the Scientific Society. He was one of the important workers of Aligarh Movement and wrote articles continuously in Tahzib-ul-Akhlaq, Scientific Gazette and Educational Gazette. He graduated from the College and appointed Librarian. Worked as Sub-Editor of Tahzib-ul-Akhlaq.

- MAHDI IFADI

140. KHALIL (Abdul Ahad Khan). Mahdi Ifadi. Aliq Maq. Aligarh No. Pt. II - Shakhshiyat aur jayze. 1953-54 & 1954-55; 75-83.

According to Mahdi Ifadi, Tahzib-ul-Akhlaq made him man. It was the immortal spirit of Aligarh Movement which affected Mahdi and hundres of persons like him. The author has given the properties of Aligarh Movement in all the fields of life and tells that all the properties of Aligarh Movement were present in writings and oratories of Mahdi Hasan. He was a true follower of Sir Syed in all his values. He wrote a number of article in Sir Syed's style. As a result of his love for Aligarh Movement, he was reformer of national and literature first and an artist later.

- MOHSIN-UL-MULK

141. MUHAMMAD SADIQ. Aligarh Movement (18). Ch 13. (In Muhammad Sadiq. A history of Urdu Literature. P 285-86). London, Oxford University Press, 1964.

Gives the description of Syed Mahdi Ali, entitled Mohsin-ul-Mulk who succeeded Syed Ahmad as Secretary to the MAO College, Aligarh on the latter's death and was a frequent contributor to the Tahzib-ul-Akhlaq. He also struck to Sir Syed's political policy and proclaimed that the Indian muslims owed no allegiance to the Sultan of Turkey, and was largely responsible for the founding of the Muslim League in 1906.

142. SHAN MUHAMMAD. Syed and his colleagues. Ch 4. (In Shan Muhammad. Sir Syed Ahmad : A political biography. P 92-95). Meerut, Meenakshi, 1969.

Describes the importance of Mohsin-ul-Mulk in the Aligarh Movement. His affection for Sir Syed was immense, and he assisted him in his political mission and educational movement also. He was the regular contributor of Tahzib-ul-Akhlaq and this won him a very important position in the leadership of the Movement. Describes his life and contribution. His articles in Tahzib-ul-Akhlaq on religion, education and morals soon created a stir in the muslim community. To popularise education among the muslims and to raise contributions for the college, he toured distant places and was a faithful interpreter of Sir Syed's ideas and realised the sincerity of his mission.

143. NIZAMI (Khaliq Ahmad). Sir Syed aur un ke rufaqā; Ek ta'āruf. Sir Syed Hall. 1970; 6-14.

Describes the life and works of Mohsin-ul-Mulk, a follower of Sir Syed and Secretary of MAO College who in the first function after the death of Sir Syed stated the desire of Sir Syed that the College should be promoted to Muslim University. The Movement of changing the College into University started. Mohsin-ul-Mulk took great interest in collecting the funds and promoting the College. After his death, he was buried near the grave of Sir Syed in Jama Masjid.

144. ZUBAIRI (Maulvi Mohd. Amin). Mohsin-ul-Mulk. Mah-i-Nau, Istiqlal No. 9,5; Aug, 1956; 39-44 & 131.

Gives a biographical sketch of Mohsin-ul-Mulk. Nawab Mohsin-ul-Mulk was associated with Aligarh since 1869. In 1889 he was appointed the Secretary of the MAO College. In 1906 Prince of Wales paid a visit to the College and was highly impressed. The article gives the summary of the letters and addresses of Nawab Mohsin-ul-Mulk which give an account of the role he played in the development of MAO College.

- MUMTAZ HASAN

145. ALTAZ ALI BARELVI. Dr. Mumtez Hasan : Ek bākamāl insān. Al-Ilm. 23,4; Oct-Dec, 1974; 3-6.

Gives Sir Syed's mission of reformation and the characteristics of his followers. Describes the life of Dr. Mumtaz Hasan who was true follower of Sir Syed and his educational and reformatist movement.

- NAZIR AHMAD

146. ABDULLAH (Syed). Nazir Ahmad. Quomi Zaban. 13,8; Oct 16, 1958; 4-7.

Describes biographical sketch of Nazir Ahmad who was one of the followers of Sir Syed and was mostly read and heard in the functions. He understood Sir Syed's literary and logical problems and transcribed them to general public. He was the greatest representative of Sir Syed's mental and philosophical movement and he took great interest in its propagation.

147. MOHD. OZAIR. Maulvi Nazir Ahmad ke lekchar. Fikr-o-Nazar. 1,4; Oct, 1960; 30-57.

Gives introductory note on the lectures of Nazir Ahmad one of the followers of Sir Syed. He is famous for his reformative novels and translation of Quran. Gives his views through his lectures delivered at different places.

- SAMIULLAH KHAN

148. SHAN MUHAMMAD. Syed and his colleagues. Ch 4(A). (In Shan Muhammad. Sir Syed Ahmad Khan : A political biography. P 90-92). Meerut, Meenakshi, 1969.

Describes Samiullah Khan, one of Sir Syed's colleagues and supporter of Aligarh Movement. He backed Syed thoroughly in all his constructive, reformatory and educational programmes. Syed always took his advice in all matters and loved him. In Dec. 1886, Maulvi Samiullah Khan presided over the deliberations of the first session of the All India Muslim Educational Conference held in Aligarh. He was admirer of western education but was not in favour of increasing influence of English staff over the muslim students and this created a tension between him and the Europeans. Syed sided English staff and it deprived the College of Maulvi Samiullah's services.

- SAYYID AHMAD DEHLVI

149. MUHAMMAD SADIQ. Aligarh Movement (18). Ch 13. (In ~~Shah~~ Muhammad Sadiq. A history of Urdu literature. P 287). London, Oxford University Press, 1964.

Gives the Description of Maulvi Sayyid Ahmad Dehlvi who wrote a number of educational works for women and girls. His most important publication is Farhang-e-Asafiya, a monumental work in four volumes, published in 1892 after 24 years' hard work. It is first Urdu dictionary in which the principles of modern lexicography have been observed.

- SAYYID ALI BILGRAMI

150. MUHAMMAD SADIQ. Aligarh Movement (18). Ch 13 (In Muhammad Sadiq. A history of Urdu Literature. P 286-87). London, Oxford University Press, 1964.

Gives the description of Sayyid Ali Bilgrami who is known for his translations for Persian under the title of Arab and Tamaddun-e-Hind. He had an essentially modern outlook and was in full sympathy with the Aligarh Movement.

- SAYYID HUSAIN BILGRAMI

151. MUHAMMAD SADIQ. Aligarh Movement (18). Ch 13 (In Muhammad Sadiq. A history of Urdu Literature. P 286-87). London, Oxford University Press, 1964.

Describes Sayyid Husain Bilgrami, entitled Nawab Imad-ul-Mulk Bahadur, who had a distinguished political career, was in close touch with Aligarh and his essays and addresses have been published under the title of 'Rasa'il-e-Imad-ul-Mulk'.

- SHAIKH MOHD. ABDULLAH

152. NIZAMI (Khaliq Ahmad). Sir Syed aur un ke rufaqa' : Ek ta'aruf. Sir Syed Hall. 1970; 26-30.

Describes

~~the~~ the activities of Shaikh Mohd. Abdullah who was a favourite student of MAO College in 1891, follower of Sir Syed and the founder of female education in

Aligarh and established Women's College. He was appointed the Secretary of Female Education Dept. of Educational Conference; started a journal Khatoon on the pattern of Tahzib-ul-Akhlaq. An ordinary school started with only a teacher became a great institution 'Women's College' and he was buried in the corner of it.

- SHIBLI

153. ABDUL HAQ. Maulana Shibli Baba-i-Urdu kī nazar maen. Adib. Shibli No. 6,9; Sep, 1960; 12-15.

One important misunderstanding about Abdul Haq is that he is against Shibli. This mis-understanding is removed through a letter which was written to Abdul Latif Azmi in reply to his letter. Both letters are published here. Maulvi Abdul Haq states that there was not restrain in Maulana Shibli where Hali was a great restrainer. He did not tolerate any body. He was a true follower of Sir Syed and not against him and helped him in his policies.

154. ABDUL RAHMAN (Salahuddin). Maulana Shibli Naumani. Nuqush. Shakhshiyat No. 18-25.

Gives biographical sketch of Shibli Naumani who came to Aligarh in 1881 after completing his education and appointed teacher. Felt need of English education and established Shibli National College in Azamgarh in 1883. He was not influenced from English people as Sir Syed and wrote so many articles in praise of Turkey against the will of English Govt.



155. ASGHAR 'ABBAS. Gazette ke qalmī mu'avinin. Ch 6. (In Asghar 'Abbās. Sir Syed kī sahāfat. P 167-71). Delhi, Anjuman Taraqqi-e-Urdu, 1975.

Describes the contribution of Shibli in Aligarh Movement. Shibli left Aligarh after the death of Sir Syed. The cause of it was his difference with Syed Mahmood.

156. HAFĪZ MĪNĀĪ. Alīgarh Tahrīk aur Shibli. Aliq Maq. Aligarh No. 1953-54 & 1954-55; 257-62.

Gives the views of Shibli regarding the Aligarh Movement and the importance of his literary works and reformist mission. He came to Aligarh in 1882 at the age of 25 and became conversant with Sir Syed's views. He was not influenced with west and was also influenced with the movement of Jamaluddin Afghani. He was against the religious views of Sir Syed. Due to carelessness towards religious education in the College, he became opposed to the Movement and left College after the expiry of Sir Syed.

157. NAU'MANI (Ahmad Ishaque). Shibli : Alīgarh se Nadve tak. Tamir-e-Millat. 5,23; Mar-Apr, 1960; 54-58.

Deals with the relations of Shibli with Sir Syed and Hali. Like some other followers of Sir Syed, Shibli was also against the religious policy of Sir Syed but what was common in all was the main objective to reform the community. Sir Syed was also not happy during his last days because of differences with Syed Mahmood. Shibli felt this changed condition and left

Aligarh. Shibli was against English people and not with Sir Syed and left Aligarh due to the policies of Syed Mahmood.

158. SHAN MUHAMMAD. Syed and his colleagues. Ch 4(F).  
(In Shan Muhammad. Sir Syed Ahmad Khan : A political biography. P 102-105). Meerut, Meenakshi, 1969.

Shibli was influenced by Sir Syed but could not wholly reconcile himself to his position and always presented a mild opposition to him. He was a man of outstanding calibre, biographer, historian and founder of Literary Criticism in Urdu. Describes biographical sketch, his tour to foreign countries and the points of differences with Sir Syed.

- SIR SHAH MOHD. SULAIMAN

159. NIZAMI (Khaliq Ahmad). Sir Syed aur unke rufaqã : Ek Ta'āruf. Sir Syed Hall. 1970; 23-26.

Describes Sir Shah Mohd. Sulaiman who belonged to a noble family of Azamgarh. He was of only 12 years old at the time of Sir Syed's death. He was appointed as Judge of Allahabad High Court after 9 years; promoted as youngest Chief Justice. Appointed the Vice-Chancellor of the University thrice and tried to promote the learning of Science in the University.

- SYED MAHMUD

160. SHAN MUHAMMAD. Syed and his colleagues. Ch 4(G).  
(In Shan Muhammad. Sir Syed Ahmad Khan : A political  
biography. P 105-07). Meerut, Meenakshi, 1969.

Describes contribution of Syed Mahmood, the illustrious son of the founder, in Aligarh Movement. Both father and son felt the immediate necessity of English education for muslims, planned and thought of schemes for the foundation of a Muslim University in India. He acted as his father's Secretary and all the correspondence was done by him. His services to the College were far greater than those rendered by anyone else. According to Sir Syed, he understood all its problems thoroughly and because of it Syed wanted to make him Life Hony. Secretary after him. Most of the schemes of Syed Ahmad could succeed due to Syed Mahmood's energy.

- VAHIDUDDIN SALIM

161. MUHAMMAD SADIQ. Aligarh Movement (18). Ch 13. (In Muhammad Sadiq. A history of Urdu literature. P 286). London, Oxford University Press, 1964.

Gives the description of Vahiduddin Salim who began his career as Syed Ahmad's Secretary at Aligarh and occupied the chair of Urdu at the Osmania University for several years. As a linguist, he tried to make the Urdu language simple and the commend it to non-muslims by stressing and popularising the indigenous element in it. His chief work is Vaz'i Istilahat-e-'Ilmia.

- VAQAR-UL-MULK

162. NIZAMI (Khaliq Ahmad). Sir Syed aur un ke rufaqā : Ek ta'aruf. Sir Syed Hall. 1970; 14-19.

Gives the description of Vaqar-ul-Mulk who was follower of Sir Syed and took charge as Secretary of the College after Mohsin-ul-Mulk. He was a man of principles, pure at heart and forthright & strong willed. He had respect for the students and tried to create qualities like piety, self respect in the students. He was expired on 28th January, 1917 in Amroha. After him Nawab Mohd. Ishaq Khan and Syed Mohd. Ali were appointed on the post of Secretary upto 1920 when MAO College changed into the University.

163. SHAN MUHAMMAD. Syed and his colleagues. Ch 4(E). (In Shan Muhammad. Sir Syed Ahmad : A political biography. P 99-102). Meerut, Meenakshi, 1969.

Describes Maulvi Mushtaq, Nawab Vaqar-ul-Mulk, one among the colleagues of Sir Syed who was a man of very bold and stubborn character. He enthusiastically assisted Syed and also strongly differed with him at times. He looked after Tahzib-ul-Akhlaq, Aligarh Institute Gazette and other press work and translated a book French Revolution and Napoleon for the Scientific Society. He worked for popularising Syed's educational schemes and to raise contribution for the proposed colleges. He differed from Sir Syed chiefly because the increasing influence and powers of the English staff and he did not desire the participation of Europeans in teaching and management.

164. ZUBAIRI (Maulvi Mohd. Amin). Vaqar-ul-Mulk Marhoom". Mah-i-Nau. Jamhooriyat No. Mar, 1958; 27-28.

Vaqar-ul-Mulk has played important role in the Aligarh Movement. He was instrumental in attracting the muslim masses. The article deals details in his role of promoting the western education amongst the masses.

- ZAKAULLAH

165. ASGHAR 'ABBĀS. Gazette ke qalmī mu'avinīn. Ch 6. (In Asghar Abbas. Sir Syed ki sahafat. P 155-63). Delhi, Anjuman Taraqqi-e-Urdu Hind, 1975.

Describes Sir Syed's followers who were contributors of the Gazette. Maulvi Zakaullah was one of the important pen contributors of the Gazette. Gives his short biographical sketch and contribution in education. According to Sair-ul-Musannifin, he was the author of 143 books of various subjects. Most of his books were published from Aligarh Institute. He was in favour of Urdu as medium of instruction. A list of books is given on which Zakaullah wrote tabshiras.

166. MUHAMMAD SADIQ. Aligarh Movement(18). Ch 13. (In Muhammad Sadiq. A history of Urdu literature. P 286). London, Oxford University Press, 1964.

Describes Zakaullah, a miscellaneous writer of note in his day, who had a useful and varied educational career and was a strong supporter of the Aligarh Movement. He rendered important services to the causes of the new learning by translating books on

Science and Mathematics from English into Urdu and by writing numerous text books on subjects like history, geography, economics, ethics and literature.

167. SHAN MUHAMMAD. Syed and his colleagues. Ch 4(D).  
(In Shan Muhammad. Sir Syed Ahmad Khan : A political biography. P 98-99). Meerut, Meenakshi, 1969.

Describes Maulvi Zakaullah who was one active supporter of Syed's educational and reformativ scheme. He gives his family and education career. He was of the view that higher western education should be imparted in Indian vernacular languages. In spite of some differences with Sir Syed, he actively participated with Sir Syed.

- COMPARATIVE STUDY

168. MUSHTAQ AHMAD. Vaqar-ul-Mulk aur Mohsin-ul-Mulk ke khatūt : Ek tabṣirā. Fikr-o-Nazar. 10,1; 1970; 80-93.

Gives tabṣira on the letters of Nawab Vaqar-ul-Mulk and Nawab Mohsin-ul-Mulk who were the followers of Sir Syed and Secretaries of MAO College relating to the MAO College or political association. This is comparative study of both in the light of their letters.

- CRITICISM

169. MOHD. AMEEN (Mian). 1878 A.D. kā Alīgarh. SSH Rev. Old Boys No. 1975; 19-20.

Great number of muslims called Sir Syed 'natury' and created hurdles in his activities. The 'Avadh Punch' from Lucknow was main newspaper against Sir Syed. Sir Syed's followers wanted to reply to the essay of Avadh Punch but he did not allow them.

170. MOHD. OZAIR. Maulvi Nazir Ahmad ke lekchar. Fikr-o-Nazar. 1,4; Oct, 1960; 47.

Removes the misunderstanding of Sir Syed's high way of life. He considers it necessary. Nazir Ahmad was also sometimes opposed with Sir Syed. He was against the discontinuance of Tahzib-ul-Akhlaq. He also opposed Sir Syed on some religious matters.

171. SIDDIQI (Mohd. Atiq). Sir Syed kā ek mukhalif akhbār Meo Memorial Gazette. Jamia. 45,2; Dec, 1960; 78-91.

Meo Memorial Gazette of Delhi was one of these newspapers which criticised Sir Syed apparently while other news papers criticised by their editorials. There are several references to the articles which were written against the Aligarh Movement. Extracts from these are given. But Sir Syed was quite firm and Meo Gazette and other newspapers of this kind could not stop Sir Syed with his determination.

- SIR SYED'S OPPONENTS - AKBAR

172. SIDDIQI (Rashid Ahmad). Azīzān-i-Alīgarh(3). Fikr-o-Nazar. 13,1 & 2; 1973; 78-97.

Akbar was contemporary of Sir Syed and was one of the important opponents of Sir Syed. He uses satire and humour in his compositions. He has criticised Sir Syed and Aligarh effectively. In fact he was in favour of the good points in both systems old and new and was against the drawbacks of both of them. But he wrote several times in favour of the religion and the eastern culture. The shallowness of both of these systems, appeared in his own humorous style.

173. SURŪR (Āl Ahmad). Akbar aur Sir Syed. (In Surūr, A.A. Naye aur purane chiragh, 4th ed. P 219-46). Lucknow, Idara-e-Farooq-e-Urdu, 1972.

This is the comparative study of Akbar who was one of the opponents of Aligarh Movement and Sir Syed. Akbar made his articles in 'Avadh Punch' the aim of which was to propagate against Sir Syed and his followers and his movement. In the beginning Sir Syed's Movement was religious. He thought that without it, the progress was not possible. Akbar's religion is not pure Islam but humanism. He was against not only to Sir Syed but also against the new civilisation, western culture and education.



- PLAN FOR ORIENTAL UNIVERSITY

174. JAIN (M S). The outbreak of 1857 and birth of the Aligarh Movement. Ch 2. (In Jain, M.S. The Aligarh Movement : Its origin and development 1858-1906. P 20-21). Agra, Sri Ram Mehra, 1965.

Deals with the working out a plan for Oriental University. To understand English people properly, knowledge of western education was felt necessary. He tried to popularise western sciences through medium of Urdu.

175. KARAMAT (Karamat Ali). Urdu University aur Aligarh. Hamari Zaban. 31,7; Feb. 22, 1972; 3-5.

Deals with the point in favour and against the case of establishing an Urdu University - one group in favour other in against it, and is of the view that Urdu may be the medium of instruction at primary and secondary stage but at the stage of higher education, it should be English. The author's view is that Aligarh should be chosen as the University using Urdu as the medium of instruction and the books should be written by the subject experts who have command both over English as well as Urdu.

176. MASUD HUSAIN KHAN. Aligarh Tahrīk, Muslim University aur Urdu zabān. (In Nasim Qureshi, ed. Aligarh Tahrīk : Āghāz tā imroz. P 355-83). Aligarh, Muslim University, 1960.

Deals with the relation of Aligarh Movement and Aligarh Muslim University with Urdu Language. Describes the cultural situations in which Urdu language was originated and developed from Indo-Aryan languages. It became Government language in 1835. In 1867 Sir Syed faced the modern Hindi Movement in Benaras against Urdu script. Sir Syed tried his best through Aligarh College and Aligarh Movement to favour and develop Urdu. Anjuman Taragqi-e-Urdu was established in 1903. Vaghar-ul-Mulk wanted a separate University in which medium of instruction should be Urdu. Jamia Millia Islamia was established for this purpose. From 1937 Urdu was studied at B.A., M.A. and research level and the author suggests that the time has come when Muslim University should be changed as Urdu University.

- M.A.O. COLLEGE - HISTORY

177. BHATNAGAR (S K). From the school to the college. Ch 3. (In Bhatnagar, S.K. History of the M.A.O. College, Aligarh. P 49-55). Aligarh, Muslim University, 1969.

Describes the history of the College from the beginning to 1920 when it was raised to A.M.U. All aspects as teachers, financial resources, boarding houses, prominent visitors, etc. are described in detail.

178. JAIN (M S). The Muhammadan Anglo-Oriental College (1898-1906) Ch 5. (In Jain, M.S. The Aligarh Movement; Its origin and development 1848-1906. P 60-72). Agra, Sri Ram Mehra, 1965.

Gives the history of the College after 1898, the death of Sir Syed Ahmad Khan. It was down fall of the College and the strength of the students fell quite a lot due to the increasing hold of English staff and the incompetence of Syed Mahmood, Hony. Secretary of the College. The loss suffered by the death of Sir Syed was immense and it was further rendered irretrievable by the death of Beck in 1899. Mohsin-ul-Mulk was elected Secretary of the College. Sir Syed Memorial Fund Committee was constructed and it visited a number of important places and acquainted the people with the real aims and objectives of Sir Syed. Aligarh Institute Gazette was revived. Students from other far regions were admitted. He laid emphasis on religious education and appealed ulema to help the College. Another problem was Hindu-Urdu controversey. Many agitations were held. The Urdu Defence Association was organised under the Presidentship of Mohsin-ul-Mulk. This was affected by the Governor. Dates of students who received degrees, etc. are also given.

179. QURESHI (Abdul Razzaq). M.A.O. College, Aligarh : Pas manzar aur maqāsid. Jamia. 45,9; July, 1961; 472-81.

Deals with the political and economic situation of muslims after the mutiny and Sir Syed's attempts to improve them. Conditions in which Sir Syed established M.A.O. College and its aims and objectives have been discussed in detail.

180. YUSUF HUSAIN KHAN. M.A.O. College se mutālliq ghair maṭbūā khatūt. Fikr-o-Nazar. 5,2; Apr, 1964; 191-250. 5,3; July, 1964; 251-300. 5,4; Oct, 1964; 301-50. 6,1; Jan, 1965; 351-406.

There letters are concerned with MAO College which was established in 1877 to prepare Indian minds to understand the value and purpose of modern science and education.

- OBJECTIVES

181. QURESHI (Abdul Razzaq). M.A.O. College, Aligarh : Pas manzar aur maqasid. Jamia. 45,9; July, 1961; 472-81.

Gives the historical background of Aligarh Movement describing the political and economic situations of muslims and Sir Syed's attempts to improve them. Conditions in which MAO College was established and its aims and objectives are given in detail.

182. SIDDIQI (Rashid Ahmad). Ek khutbā jo diyā na jā sakā. SSH Rev. Old Boys No. 1975; 142-44.

MAO College, its union and other secondary institutions were established for the security and progress of some special objectives. Sir Syed helped and reformed the muslims in such a critical and historically ~~critical~~ turn and made muslim progressive, and partners in social and cultural life of the country.

- BUILDINGS - HISTORY

183. ASGHAR 'ABBĀS. Yeh khak ki hai jis ka junun saiqal-i-idrāk. SSH Rev. Old Boys No. 1975; 7-16.

Sir Syed Hall is the oldest Hall of the University. The author gives the detailed history of the Hall and the description of the construction of its buildings, e.g., Jama Masjid, Strachey Hall, Lytton Library, etc.

- FINANCES & FUNDS

184. JAIN (M S). The Muhammadan Anglo-Oriental College (1898-1906). Ch 5. (In Jain, M.S. The Aligarh Movement : Its origin and development, 1858-1906. P 60-65). Agra, Sri Ram Mehra, 1965.

By the death of Sir Syed and Principal Beck in 1898 and in 1899 respectively, the condition of College became very critical. There was also a case of embazzlement and the College was in debts. Mohsin-ul-Mulk was appointed Secretary. Sir Syed Memorial Fund Committee was constituted which visited a number of places and acquainted the people with the real aims and objectives of Sir Syed Ahmad Khan. A large sum of money was collected in a short time and old debts were paid off. Mohsin-ul-Mulk took great pains to increase the financial position of the College.

185. MOHD. AMEEN (Mian). 1878 A.D. ka Aligarh. SSH Rev. Old Boys No. 1975; 21-24.

Refers a great function held in 1882 in which nobles and rich people were invited. Good result of Entrance from Calcutta University and the lecture of Mohsin-ul-Mulk influenced the people and they helped financially. In 1883, number of boarders was 300. In 1884 Sir Syed with his followers visited Punjab for raising the funds.

186. MUKHTĀRUDDIN AHMAD. Sir Syed ke kuchh ghair matbua khatūt. Fikr-o-Nazar. 1,1; Jan, 1960; 109-110 & 113-15.

These are some letters from the collection of Makatib-i-Sir Syed by the author. One letter to Mohsin-ul-Mulk refers about the subscription for the College from different states.

187. NIZAMI (Khaliq Ahmad). Sir Syed aur unke rafaqā : Ek ta'aruf. Sir Syed Hall. 1970; 10-11.

Describes the attempts of raising the funds for MAO College. Mohsin-ul-Mulk tried his best to raise the funds and succeeded in raising from 76 thousand annual to one and half lacs. He collected about 6 lacs within 5 or 6 years. This work continued in the period of Vaqar-ul-Mulk also and collected 6 lacs during his period.

188. SYED AHMAD KHAN. Makatib-i-Sir Syed. Fikr-o-Nazar. 2,1; Jan, 1961; 128-30.

These letters were written to Nawab Muzammilullah Khan. In one letter Sir Syed thanks Nawab Saheb for sending Rs. 100/- as subscription. In another letter he refers to the chequing of the accounts by the Secretary.

189. SYED AHMAD KHAN. Sir Syed ka' ek ghair matbua' maktub. Urdu, 42,3; July, 1966; 15.

This letter is written by Sir Syed to Nawab Vaqar-ul-Mulk and describes the receipt of subscriptions for the College.

- ADMINISTRATORS

190. AHMAD SHUJA (Hakim). Mera' Aligarh College. SSH Rev. Old Boys No. 1975; 103-05.

Mr. Vaqar-ul-Mulk was the Secretary of the MAO College when Hakim Ahmad Shuja joined the College in 1909. On one side there was Aftab Ahmad Khan who were busy in retaining the educational and political constitution which was Sir Syed's aims while on the other hand there were Shauket Ali and Mr. Mohd. Ali who were the supporters of new educational and political policy and were of the view that the College students should take part in national movements and political matters. There were sometimes conflicts and Vaqar-ul-Mulk was facing these situations. Also describes the intelligent administration of Sir Ziauddin at that time.

191. MIKHTARUDDIN AHMAD. Makatib-i-Sir Syed. Fikr-o-Nazar. 1,2; Apr, 1960; 116-30.

Letters published in the Muslim Institute Gazette or elsewhere and not included in the collection of Waheed-uddin and Ross Masood are given with necessary sources and annotations. These papers relate the the administration of the College & deal with the rules and problems of admissions and scholarships.

192. MUKHTARUDDIN AHMAD. Sir Syed ke kuchh ghair matbuā khatūt. Fikr-o-Nazar. 1.1; Jan, 1960; 109-16 & 120-27.

Some of these letters deal with the scholarship to Syed Mahmood and appointing him as Secretary of the College; the others deal with the administration of the College.

- H.G.I. SIDDONS

193. BHATNAGAR (S K). Henry George Imply Siddons, the first principal. Ch 4. (In Bhatnagar, S.K. History of the M.A.O. College, Aligarh. P 56-77). Aligarh, Muslim University, 1969.

Describes the administration of Henry G.I. Siddons who was the first Principal of the College. The activities and improvements in the College during his Principalship are discussed.

- THEODORE BECK

194. BHATNAGAR (S K). Under Theodore Beck.; Ch 5. (In Bhatnagar, S.K. History of the MAO College, Aligarh. 78-110. Aligarh, Muslim University, 1969.

Describes Principal Theodore Beck who was recommended for Principalship by Syed Mahmood. Gives the management of the College, its various activities and discussed here.



195. HABIBULLAH KHAN. M.A.O. College ke mumtaz angrez asatza, - Principal Theodore Beck. Aliq Mag. Aligarh No., Pt. II - Shakhshiyat aur iayze. 1953-54 & 1954-55; 145-64.

Mr. Beck was appointed Principal of MAO College after Mr. Siddons in 1883. His family & educational descriptions and the condition of the boarding house of the College before his arrival is given. Mr. Beck's treatment with the students and his educational activities, religion and political thinkings have been discussed. As the College was in its growing stage, Mr. Beck took great interest in its progress. His political thinkings were as of Sir Syed and took interest in Aligarh Movement. He did his best to improve the standards of the Aligarh College.

196. MOHD. AMEEN (Mian). 1878 A.D. ka Aligarh. SSH Rev. Old Boys No. 1975; 24-30.

Discusses Mr. Beck who came from England as Principal of MAO College with Syed Mahmood. Mr. Beck was very kind to students and an able principal. Describes the strikes of 1887 and states how he solved the problem.

- THEODORE MORRISON

197. BHATNAGAR (S K). Theodore Morrison. Ch 6. (In Bhatnagar, S.K. History of the M.A.O. College, Aligarh. P 138-86). Aligarh, Muslim University, 1969.

Describes Theodore Morrison who became Principal of the College in 1899, after Beck's death. His management in the College for various activities is described.

- MOHSIN-UL-MULK

198. JAIN (M S). The Muhammedan Anglo-Oriental College 1898-1906. Ch 5. (In Jain, M.S. The Aligarh Movement : Its origin and development, 1858-1906. P 62-69). Agra, Sri Ram Mehra, 1965.

Mohsin-ul-Mulk was appointed Secretary after the death of Sir Syed. He was a good administrator. Financial condition of the College at that time was critical which came in control with the attempts of Mohsin-ul-Mulk. During his Secretaryship a number of students from the far-region of Indian and outside India admitted. Mohsin-ul-Mulk also took interest in the issue of Hindu-Urdu controversy. Urdu Defence Association was established under the Presidentship of Mohsin-ul-Mulk.

199. NIZAMI (Khaliq Ahmad). Sir Syed aur unke rafaqā : Ek Ta'aruf. Sir Syed Hall. 1970; 10-14.

Describes the activities of Mohsin-ul-Mulk who <sup>was</sup> appointed the Secretary of the College on 1st February, 1899 and remained upto 16th Oct. 1907, the time of his death. He took great interest in promoting the College and in the collection of funds for the College. Gives the students love for Mohsin-ul-Mulk describing the episode then when in 1907 a strike in students took place, Mohsin-ul-Mulk decided to resign but the students requested to remain on his post.

200. ZUBAIRI (Maulvi Mohd. Amin). MOHSIN-ul-Mulk.  
Mah-i-Nau. Istiqlal No. 19,5; Aug, 1956; 39-44.

Gives the description of Mohsin-ul-Mulk as Secretary of MAO College. He was appointed Secretary of the College in 1899. In 1906 Prince of Wales was highly impressed when he visited the College.

- VAQAR-UL-MULK

201. NIZAMI (Khaliq Ahmad). Sir Syed aur un ke rufaqa :  
Ek ta'aruf. Sir Syed Hall. 1970; 14-19.

Describes the activities of Nawab Vaqar-ul-Mulk when he was appointed as Secretary of the College in the succession of Mohsin-ul-Mulk on 15th Dec., 1907. He was a good administrator as well as very sympathetic to the students. Also took interest in raising the funds of the College. He expired on 28th January, 1917. After him, Nawab Mohd. Ishaq Khan and Syed Mohd. Ali was appointed as Secretary and worked upto 1920 when the College became a University.

202. ZUBAIRI (Maulvi Mohd. Amin). Vaqar-ul-Mulk Marhoom.  
Mah-i-Nau. Jamhuriyat No; Mar, 1958; 27-28.

Vaqar-ul-Mulk was appointed Secretary of MAO College. Sir Syed was greatly influenced by him when he was munsarim at Aligarh and Sir Syed was Sadrussudur.

- MOHD. ISHAQUE KHAN

203. ASLAM SAIFI. Nawab Mohd. Ishaq Khan. Aliq Maq. Aligarh  
No.. Pt. II: Shakhshiyat aur jayze. 1953-54 & 1954-55;  
33-35.

Nawab Mohd. Ishaq Khan was the fifth Secretary of the Board of Trustees of MAO College and the successor of Nawab Vaqar-ul-Mulk. He was related with the Aligarh Movement from his youth. He also helped in the construction of the buildings of the College. He took great interest in the collection of donations.

- TEACHERS

204. ABDULLAH (Shaikh Mohammad). M.A.O. College maen mera dakhilā. SSH Rev. Old Boys No. 1975; 59-60.

Shaikh Abdullah was a famous student of MAO College and was founder of Women's College. This article is from his book "Mushahidat-va-Tasurat" published recently. He describes the teachers of MAO College when he was a student of the College. He describes Sir Theodore Morison, Sir Thomas Arnold, J.C. Chakrabarty, Shamsul Ulema Maulana Shibli and Maulana Abbas Husain and their works.

205. QURESHI (Abdul Majid). Aligarh maen mera shab-o-roz. SSH Rev. Old Boys No. 1975; 93-100.

Abdul Majid Qureshi was a favourite student of the ~~Zakia~~ and also a teacher of the College. He describes some properties of the College. Principal Morison was a picture of affection and kindness. Describes Prof. Chakrabarty who was Professor of Mathematics. Maulvi Abul Hasan and Prof. Abdul Hai. Third property, he states is the dining hall where attendance was compulsory except illness. Fourth property was the Siddons Union of the College where Vice-President, Secretary and Librarian were selected. In 1907 the author was appointed as Lecturer in place of Prof. Chakrabarty.

206. RAZA ALI (Sir). Madarsat-ul-ulūm Aligarh maen mera dakhilā. SSH Rev. Old Boys No. 1975; 76.

The author who was an eminent old boy of the College gives description of his teachers some of them are Maulvi Abbas Husain, Maulvi Khalil Ahmad, Maulvi Abdullah, Prof. Chakraborty, Dr. Ziauddin, etc. Their activities and characters are given.

207. SIDDIQI (Rashid Ahmad). Phir chherā Husn ne apnā qissā. Fikr-o-Nazar. 3,3; July, 1962; 42-49.

Describes some incidents of student life of the author in MAO College and biographical sketches of some of its teachers. The establishment of Aligarh Movement and MAO College was the result of the acceptance of historical change of late 19th century which came after the conflict of old eastern civilisation with the new western civilization. Sir Syed and his followers helped the community when the attitude of English people was that of revenge. Gives emphasis on higher education and understanding Islam and its importance.

208. WALAYAT MUSAIN (Meer). Alīgarh College maen dakhilā. SSH Rev. Old Boys No. 1975;

The author was an old boy of the College; later he became a teacher. He describes some Professors and teachers of the College. Mr. Siddons who was principal also taught some classes. It discusses Mr. Nisbi, Headmaster of the School, Maulvi Amjad Ali, Lecturer of Philosophy, Babu Govind Prasad, Lecturer of Mathematics, Maulvi Abdul Jabbar of Persian and Pt. Shiv Sjancker, Professor of Sanskrit. In the beginning there were two departments of one English and other the oriental.

- SHIBLI

209. ABDUL RAHMAN (Sabahuddin). Maulana Shibli Nau'mani. Nuqush, Shakhsiyat No.. 18-25.

Gives biographical sketch and activities of Shibli Nau'mani who was a teacher of MAO College. He was appointed a Persian teacher of the College in 1883 after completing his education. He was a favourite teacher.

- WALAYAT HUSAIN

210. WALAYAT HUSA-IN. Zati diary ke chand varaq. Aliq Maq. Aligarh No. Pt. II : Shakhsiyat aur jayeze. 1953-54 & 1954-55; 9-24.

This is an extract of the auto-biography of Meer Walayat Husain who was a student of MAO College and also a teacher of the School. Mr. Husain has described the MAO College of his period, his admission, the political and administrative convention of Aligarh, economic crisis, and about the activities of the students of the College. He has also given the relation of Aligarh with the politics of the country and has described some of his friends.

- P.M. Valis

211. HABIBULLAH KHAN. M.A.O. College ke mumtaaz angrez asatza. Prof. P.M. Valis. Aliq Maq. Aligarh No. Pt. II Shakhsiyat aur jayeze. 1953-54 & 1954-55; 164-68.

Gives the description of Prof. P.M. Valis who was the Professor of English and History and came in July, 1887. He had his own technique of teaching. He was popular in the students of the College and made great contribution in cultural & social development of Aligarh students.

- T.W. ARNOLD

HABIBU

212. HABIBULLAH KHAN. M.A.O. College ke mumtaz angrez asatza III - Prof. T.W. Arnold. Aliq. Mag. Aligarh No. Pt. II Shakhshiyat aur jayze. 1953-54 & 1954-55; 168-72.

Prof. T.W. Arnold who was a famous orientalist and a graduate of Cambridge reached Aligarh in January, 1888. He became popular in Indian muslims and the students of MAO College. He tried to improve the religious condition of students of the College and recitation of Quran was established in the College. He was the moving spirit of behind the Majlis Akhwanus-safa in which members wrote articles on different topics. He introduced prizes for natural poetry.

- THEODORE MORRISON

213. HABIBULLAH KHAN. M.A.O. College ke mumtaz angrez asatza. Prof. Theodore Morrison. Aliq Mag. Aligarh No. Pt II Shakhshiyat aur jayze. 1953-54 & 1954-55; 172-80.

Prof. Morison was appointed the Professor of English after Valis. He helped in establishing Islamia Schools in the state, e.g. Marehra, Sahaswan, etc. Union Hall was constructed during his time. This most important work was to obtain the services to the students of this College. He also took interest in the upbringing of Ross Masood, the grand son of Sir Syed. He was also the President of the Conference. In his memory a hostel of the College was named as Morrison Court.

- EHSAN MAREHRVI

214. ZIA AHMAD BADAYUNI. Ehsan Marehravi. Aliq Maq. Aliqarh No. Pt. II Shakhshiyat aur jayze. 1953-54 & 1954-55; 107-111.

This article is an impression essay. The author gives the biographical sketch of Maulana Ehsan Marehravi who was a teacher of the College and a poet, adib, critic and wrote a number of articles.

- STUDENTS' ACTIVITIES

215. ABDUL GHAFĀR (Qazi). Maulana Muhammad Ali. Aliq Maq. Aliqarh No. Pt. II Shakhshiyat aur jayeze, 1953-54 & 1954-55; 69-73.

This article deals with the activities of Mohd. Ali, a famous old boy of the College as a journalist. He was the editor of 'Hamdard' for a long period and started a new era of Urdu journalism. Though was a great supporter of the Aligarh Movement, he clashed with the great



h leaders of Aligarh and criticised Mohsin-ul Mulk, Vaqar-ul-Mulk and the English staff.

216. ABDUL MAJID DARYĀBĀDĪ. Muhammad Ali (Aliq). Aliq Maq. Aligarh No. Pt II Shakhsiyat aur jayze. 1953-54 & 1954-55; 67-68.

3 Mr. Mohd. Ali was a true lover of Aligarh and he had great pride on his being an Aligarhian. He took part in Aligarh Movement from his young age and wrote a number of articles. Though he was not a supporter of Sir Syed's religious views, yet he had great love and respect for him. He founded Jamia in Aligarh as he wanted the cooperation of Aligarh for his aims and objectives.

217. ABDUL MAJID SĀLIK. Zafar Ali Khan. Aliq Maq. Aligarh No. Pt. II Shakhsiyat aur jayze. 1953-54 & 1954-55; 59-65.

Mr. Zafar Ali Khan was a favourite student of the College. He was a great Urdu poet and essayist. He also took part in Indian politics. His style of writings is peculiar. The author has presented his poetic lines. He has also translated a number of books.

218. ABDULLAH (Shaikh ~~Mohammed~~). M.A.O. College maen mera dakhilā. SSH Rev. Old Boys No. 1975; 56-58.

Shaikh Abdullah was a favourite student of MAO College and a great supporter of women education. He founded Muslim Girls School in 1906 which is now known as Women's College. This article from his book 'Mushahidat va Tassurat' published recently describes his hostel and

life and his other companions at that time. He met Sir Syed several times. He describes Sir Syed's relations with Raja Jai Kishan Das, Sir Jagdish Prasad. Gives Sir Syed's views about controversies in muslims due to the ulemas.

219. AHMAD SHUJA (Hakim). Merā Aligarh College. SSH Rev. Old Boys No. 1975; 101-

Ahmad Shuja was a favourite student of MAO College. He narrates about his family and then descriptions of his student life in the College. He was admitted in 1909 when Vagor-ul-Mulk was the Secretary of the College. Gives the description of the favourite students of the College at that time and the staff members. Name of some important students which are described here and Syed Al Hasan, Ahmad Ali, His Highness Sir Mohd. Hameedullah Khan, Sahabzada Aftab Ahmad Khan and many interesting episodes of these students. Also describes Ahma Bukhsh, Barber of Sir Syed and Sohan Lal Postman at that time.

220. ANSARI (Ziauddin). Sahibzada Aftab Ahmad Khan. Aftab. 2; 1974; 8-10.

Gives the biographical sketch of Aftab Ahmad Khan who was a favourite student of the College, a good player and an excellent author. He was admitted here in 1878 and remained upto 1891 when he passed in F.A. He did his B.A. Hons. from England and got the degree of Barrister. On return he settled in Aligarh on the advice of Sir Syed. He became a ~~good~~ great muslim leader and founded Sir Syed Memorial Fund in 1898 when he expired.

221. BHATNAGAR (S K). Changing patterns of the life at the M.A.O. College. Ch II (In Bhatnagar, S.K. History of the M.A.O. College . P 354-66). Aligarh, Muslim University, 1969.

Gives the main features of the College, its residential system, changes in various disciplines of life, effects of western culture, introduction of various clubs, games & sports - states that the College remained the model of Secularism. The characteristic of Aligarh students his good manners and neatness and cleanliness; feeling of honour; abhorance of every thin that is mean and ~~ingentlemanly~~.

222. GHULAMUS SAYYEDAIN (Khwaaja). Ek mard-i-d. rvesh. Aliq Mag. Aligarh No. Pt. III. 1953-54 & 1954-55; 1-40.

Khwaaja Ghulam-us-Saqlain was a favourite student of the College and was the product of Aligarh in real sense. What properties an Aligarhian should have were there in him. He established an Anjuman named 'Akhwan-us-Safa'. Its aim was to produce pious life, scholarship and respect for each other. He wrote a number of articles on different topics and regarding the Aligarh Movement. It is a detailed article and throws light on many aspects of Khwaaja Ghulam-us-Saqlain's life.

223. INAM ILAHI. Maulvi Aziz Mirza. Aliq Mag. Aligarh No. Pt. II Shakhsiyat aur iayze. 1953-54 & 1954-55; 25-32.

This article gives the life and description of Maulvi Aziz Mirza who was one of the most important figures of the College. He was an intelligent and popular student

student of MAO College in its earlier days. He got double honours in his B.A. and worked ~~as~~ in Collectorate and Judge's High Courts in Hyderabad. The aim of Aligarh Movement was to understand the latest developments of changing period and to remove the misunderstandings and work against narrow mindedness. For this purpose a new generation came into existence in the College which moved the life and bore a new stream in literary, political, economic and all fields of life. Mirza was one of such persons who left impressions behind him and took great interest in the activities of MAO College in that period.

224. MOHD. AMEEN (Mian). 1878 A.D. ka Aligarh. SSH Rev. Old Boys No. 1975; 17-22.

This article has been taken from Sarguzasht. The author of this article was one of the favourite students of MAO College from October, 1878 to March, 1889. In 1886, he was selected as Captain of College cricket team and presided the annual function of Old Boys' Association in 1932. He has described the College of that time. Discusses Sir Syed's attitude towards students. Described Syed Mahmood, who was the ablest judges of the High Court. He also discusses a number of other students of the College and their activities. Also discusses the lectures delivered by the students in Union Hall. One student Mr. Mustafa Khan was a good speaker.

225. RAZA ALI (Sir). Madarsat-ul-ulūm Aligarh maen mera dakhila. SSH Rev. Old Boys No. 1975; 68-76.

Sir Raza Ali was an eminent old boy of the College. He describes the MAO College of his time when he took admission in 1898. Describes the activities of some students of that time, e.g. Zafar Umar, Ejaz Alam, Naimatullah, Zaman Mahdi Khan and many others.

226. SIDDIQI (Rashid Ahmad). Azīzan-e-Alīgarh. Fikr-o-Nazar. 12, 1 & 2; 1972; 141-82. 12,3; 1972; 99-106.

This long essay is the part of a detailed address of Rashid Ahmad Siddiqi. The student of AMU are addressed here and old and new traditions of the University are compared. The draw backs of students community are also criticised.

227. WALAYAT HUSAIN. Zati diary ke chand varaq. Aliq Maq. Aligarh No. Pt II Shakhsiyat aur jayze. 1953-54 & 1954-55. 9-24.

Gives an auto-biography of Mir Walayat Husain who was a favourite student of MAO College and later became a teacher. This describes the social, political and economic conditions of MAO College and discusses the place of Aligarh in the politics of the country.

228. WAQAR AZIM (Syed). Hasrat : Mahaul, shakhsiyat aur sha'iri. Aliq Maq. Aligarh No. Pt. II Shakhsiyat aur jayze. 1953-54 & 1954-55; 85-106.

The author gives the biographical sketch of Hasrat Mohani who was a student of MAO College and remained upto 1903. The country was divided politically into two groups at that time. Congress and Aligarh Movement.

Hasrat instituted Urdu-e-Moalla from Aligarh and became member of Congress in 1904 and published some articles in Urdu-e-Moalla in favour of Congress. His presence in the University was prohibited and he propagated his political thinkings by living in the city. Enmity with English people was his political belief. He wrote a no. of political poems (ghazlain) which are included in his Kulliyat. Later he joined Muslim Lieague. His main objects was to regenerate Urdu Ghazal and it is great contribution in Urdu Literature.

229. ZAKIR HUSAIN. Chashma-i-hayat kī yad maen. SSH Rev. Old Boys No. 1975; 127-30.

Dr. Zakir Husain was admitted in MAO College in 1913 and passed B.A. with Honours in 1918. He was a favourite student of the College and was elected Vice-President of the Union. This article has been taken from his book Talimi Khutbat. In this article he describes the hostel life of the College at that time.

#### - SPORTS

230. ABDULLAH (Shaikh Mohammad). M.A.O. College maen mera dakhilā. SSH Rev. Old Boys No. 1975; 61-65.

Shaikh Abdullah was a popular student of MAO College and was the founder of Women's College. Present article is from his book 'Mushahidat va tassurat' published recently. He describes the sports facilities available to the students of the College and their activities, e.g., in Drill, Cricket, Football, riding, etc. Describes

some students and teachers who took interest in these activities. Teachers of Cricket and ~~Hikmat~~ Football were constituted and they got success in the matches with the teams of other colleges, even of the English people.

231. MOHD. AMEEN (Mian). 1878 A.D. kā Alīgarh. SSH Rev. Old Boys No. 1975; 19-25.

This states that Gilli Danda, Kani Danda and Kabaddi were common sports of the boarders at that time. In 1879 boarders thought of playing the cricket. A team was constituted and first friendly match was held between Aligarh and Moradabad Govt. High School in 1881 in which Aligarh succeeded. Aligarh also played several matches and succeeded. The author had great interest in cricket and was captain of College team for six years.

#### - STUDENTS UNION

232. ABDULLAH (Shaikh Mohammad). M.A.O. College maen mera dakhilā. SSH Rev. Old Boys No. 1975; 63-67.

The article is from Shaikh Abdullah's biographical work 'Mushahidat va tassurat'. ~~who~~ was a popular student of MAO College and the founder of Women's College. He describes the College Union which was called Siddon's Union Club where the lectures and discussions were held weekly and a medal known as Cambridge Speaking Prize was given to the best speaker. Shaikh Abdullah was also given first prize in 1896. College Principal and later the Vice-Chancellor was the ex-officio President of the Union and Vice-President was selected from the students.

233. RAZA ALI (Sir). Madarsat-ul-ulūm maen mera dakhilā.  
SSH Rev. Old Boys No. 1975;

Describes the election of the College Union which was known as Siddon's Union. In 1901 due to disturbance in the atmosphere of the College, elections could not be held. In 1902 Sir Raza Ali was elected Vice-President which was the highest post as President was the ex-officio member and he was always Principal.

- HISTORY

234. SIDDIQI (Rashid Ahmad). Ek khutbā jo diya na ja sakā.  
SSH Rev. Old Boys No. 1975; 131-70.

Rashid Ahmad Siddiqi came to Aligarh in 1915; passed B.A., appointed Urdu teacher in 1922. This address was written for AMU Students Union but it could not be presented as the Union was suspended. It gives the history of the Union from its earliest times when Siddons became the first Head Master and Principal of the College on whose name the Union was named as Siddon's Union. In the Union the students were learnt to speak freely and to hear calmly. Gives the description of guests which came in the Union, e.g. Sri Niwas Shastri, Abdullah Yusuf Ali, ICS, Pt. Madan Mohan Malviya, etc. and show that there were no Hindu-muslim differences. In the end he gives some suggestions for the students and teachers of modern time.



- HINDU STUDENTS

235. SYED AHMAD KHAN. Gold medal for a hindu student standing first in the B.A. Examination. Ch 38. (In Shan Muhammad, com & ed. Writings and speeches of Sir Syed Ahmad Khan. P 250). Bombay, Nachiketa, 1972.

It is a notice issued from Sir Syed, Hony. Secretary, Managing Committee, MAO College from Aligarh on 3rd August, 1882 stating that 'Hon'ble Sir Syed Ahmad Bahadur will award a gold medal from his own pocket, to the student who may pass the approaching B.A. examination in the First Division.

- DISCIPLINE

236. ABDUL ALI (Khwaja). M.A.O. College ki yād. SSH Rev. Old Boys No. 1975; 37-40.

The author of this article Khwaja Abdul Ali was one of the favourite students of the College of early days. Describes the discipline of the students of the College at that time and the relationship of teacher and taught. Describes Principal Beck's sympathetic and kind attitude towards the students. Describes the discipline among the students and their attitude towards teachers, employees, servants, etc.

- BOARDING HOUSES

237. TUFAIL AHMAD (Syed). Aligarh College ka ibtada'i zamana. SSH Rev. Old Boys No. 1975;

Describes the condition of boarding house in the early period of the College when the author was the student of the College. There were three classes in the boarding house. Gives the details of food, breakfast, etc, given to the boarders.

238. WALAYAT HUSAIN (Meer). Aligarh College maen dakhilā. SSH Rev. Old Boys No. 1975; 41-45.

Meer Walayat Husain was one of the popular old boys of the College who was admitted in 1882 and became member of the staff in 1886. He was also appointed as Proctor and Manager of Aligarh Magazine. He gives a description of the boarding house of the College in his student life and tells there were three categories. First Class, second class, and third class. The fees & expenses of these houses were also different. Describes the food and breakfast, etc. of the boarding. Sir Syed did not like third rate facilities in the boarding house and he emphasised on the improvement of facilities to the boarders.

#### ALIGARH MOVEMENT AND JAMIA MILLIA

239. ABIDULLAH GHAZI. Aligarh Tahrik aur Jamia Millia. Aliq Maq. Aligarh No. 1953-54 & 1954-55; 263-76.

Gives the objectives of Aligarh College in the minds of English Government to prepare the clerks and Dy. Collectors for services, while Sir Syed's objectives for establishing the College was more than that. Thus with the establishment of the College only a limited number of desires of Sir Syed were fulfilled. Describes

the relationship of Jamia Millia and Aligarh Movement. Because of great interference of English people in the Aligarh College and by seeing that the desires of some muslim leaders were not fulfilling for making the Urdu medium Jamia Millia was established in 1920, a national muslim university, Urdu being the medium of instruction.

#### ALIGARH MOVEMENT AND DEOBAND MOVEMENT

240. ABDUL GHAFŪR (Chowdhury). Sir Syed kī talīmī tahrīk. (In Nasim Qureshi, ed. Aligarh Tahrīk : Āghaz tā imroz. P 413-14). Aligarh, Muslim University, 1960.

Gives the influence of the mutiny in the shape of rising two schools, one in Aligarh and other in Deoband. The founders of both the schools were the students of Delhi College. Gives the comparison of both the schools. These were quite different with each other but their object was ~~some~~ i.e. to improve the condition of muslims.

241. AKBARABADI (Said Ahmad). Deoband aur Alīgarh. (In Nasim Qureshi, ed. Aligarh Tahrīk : Āghaz tā imroz. P 217-228). Aligarh, Muslim University, 1960.

Gives a comparison of the two famous schools namely Deoband and Aligarh which were established in 1867 and in 1875 respectively. These schools differed in their basic approach. One favoured the old education while the other favoured modern and western education. The founders i.e. Maulana Mohd.

Qasim Nanotvi and Sir Syed Ahmad Khan were students of Delhi College. This is a learned article which deals with the points of similarities and divergences of the two schools in detail.

ALIGARH MOVEMENT - ALIGARH MUSLIM UNIVERSITY - ADMINISTRATORS

242. MUKHTARUDDIN AHMAD. Yadon ke chiragh. SSH Rev. Old Boys No. 1975; 205-22.

Prof. Mukhtaruddin Ahmad, now Head of Arabic & Dean, Faculty of Arts was one of the selective students of Aligarh Muslim University. He describes Prof. Shafi who was a loving Provost of S.S. Hall and took interest in brilliant students, orators of the Union and famous players. Describes Maiman Saheb who was Professor of Arabic and Dr. Zakir Husain, the Vice-Chancellor of the University. The Education Commission under the chairmanship of Dr. Radha Krishnan was appointed, and came to Aligarh. Also describes Dr. Syed Mahmood, Shaikh Abdullah, Dr. Aleem, Prof. Rashid Ahmad Siddiqi and Prof. Syed Bashiruddin who was Librarian. Describes the celebration of Sir Syed Day and starting the exhibition on Sir Syed on Sir Syed Day with the help of Prof. Bashiruddin and other staff members.

243. SIDDIQI (Habib Ahmad). Dastan-i-Gul. SSH Rev. Old Boys No. 1975; 284-90.

The author describes the qualities of Dr. Zakir Husain and Col. B.H. Zaidi, then Vice-Chancellors of AMU during the stay here as student 1956-59. While one

improved the campus by constructing tube wells, naalees and lawns, etc., the other built a number of new and beautiful buildings.

244. SURUR (Āl Ahmad). Kuchh suhānī yāden kuchh purānī batain. SSH Rev. Old Boys No. 1975; 190-

Prof. Suroor was the Provost of S.S. Hall in 1956 and Head of the Department of Urdu for quite a good number of years after Prof. Rashid Ahmad Siddiqi. Describes the hostel life of his time. Prof. Syed Bashiruddin who has retired after serving as Librarian and Head, Department of Library Science, was the warden of his hostel, His attitude towards his students and how he used to visit the rooms of the students. Attendance in the dining hall was compulsory at that time. In this period, Sir Ross Masood was the Vice-Chancellor of the University.

245. ZAUQI (Masud Ali). Chand yadain, chand chehre, chand dagh. SSH Rev. Old Boys No. 1975; 182-

The author describes Dr. Ziauddin who was Pro-Vice-Chancellor at the time of his student life. Also gives description of Ghulam-Sayyadain, Principal, Training College and Dr. Hadi Hasan, Head, Department of Persian. The author saw the period of five Vice-Chancellors : Aftab Ahmad Khan, Nawab Muzammilullah Khan, Sir Shah Sulaiman, Sir Ross Masood and Prof. A.B.A. Haleem.

- AFTAB AHMAD KHAN

246. ANSARI (Ziauddin). Şahibzada Aftab Ahmad Khan. Aftab. 2; 1974; 10-14.

Gives the description of Aftab Ahmad Khan as good administrator. In 1904 he was appointed the Incharge of College buildings. On this honorary post, he worked with great enthusiasm and many important buildings, e.g., Jama Masjid, Mumtaz House, Sir Syed House, University Hospital, Mac-Donnel Hostel and Beck Manzil, Lytton Library and Hameed Manzil were built. In 1905 he was appointed as Honorary Naib Mau'tmid of All India Muslim Educational Conference and worked hard upto 1917. Sultan Jahan Manzil and separate library was built during his tenure. In 1923 he was appointed as 2nd Vice-Chancellor of Aligarh Muslim University and as Vice-Chancellor he introduced many reforms in University teachers, University students, and established several Departments, e.g. Arabic, Islamic Studies, Geography and reformed Training College. Jubilee was celebrated during his tenure. In 1926 he completed his tenure and in 1930 he expired.

247. NIZAMI (Khaliq Ahmad). Sir Syed aur unke rafaqā : Ek ta'aruf. Sir Syed Hall. 1970; 19-23.

Describes the appointment of Sahabzada Aftab Ahmad as Vice-Chancellor on 1st January, 1924, ~~xxxx~~ He remained on the post upto 31st December, 1926. Sahabzada Saheb was one of the favourite students of the College. The activities of Mr. Khan and his attempts for removing the misunderstanding about Sir Syed's political views are given.

- SIR SHAH MOHD. SULAIMAN

248. NIZAMI (Khaliq Ahmad). Sir Syed aur unke rufaqa : Ek ta'aruf. Sir Syed Hall. 1970; 23-26.

Gives the brief sketch and activities of Sir Shah Mohd. Sulaiman who was appointed the Vice-Chancellor of the University thrice. His last duration was from 30th April, 1938 to 23rd April, 1941. He attempted to start establishment of Science teaching in the University in accordance to the needs of his times.

- ZAKIR HUSAIN

249. KALIM SHAHIN. Zakir Saheb ne kaha. SSH Rev. 1,2; 52-66.

Dr. Zakir Husain was the Vice-Chancellor of Aligarh Muslim University during 1952- , and as Vice-Chancellor he gave many useful talks. This article includes the extracts from the talks of Zakir Saheb regarding Aligarh, its movement, its teachers and students.

- K.A. NIZAMI

250. MANTAB AHMAD. Vice-Chancellor Professor Khaliq Ahmad Nizami Saheb se ek mulaqat. SSH Rev. Apr, 1974; 1-2 & 4-5.

This is an interview with Prof. K.A. Nizami, by the editor, S.S. Hall Review. In reply of some questions of the Editor, he tells about his life, states that some of the personalities with whom he is greatly influenced are Nizamuddin Auliya, Shah Waliullah and Sir Syed. Tells about ~~the~~ his pre-occupations and wishes the students of AMU should excel others in merit and character. In his opinion there should be no change in the building built during Sir Syed's time. He wanted to establish a good Sir Syed Academy in Sir Syed House, and to collect all the political, religious and other literature. Also some other administrative matters of the University are discussed.

- TEACHERS

251. ISHPES (Auto). Aligarh kī yad maen. Aliq Maq.  
Aligarh No. Pt. II Shakhshiyat aur jayze. 1953-54 &  
1954-55; 5-8.

The author of this article was the Professor & Head Department of Arabic of Aligarh Muslim University from 1932 to 1936. He has referred the movements in India in which Aligarh movement was an important one which affected the religion and cultural life of India. In 1920, MAO College came into AMU. A number of European teachers taught in this institution. The author has described some important figures of the College and told Sir Syed's view to bring this institution equal to the important universities of the world.



252. KALIM SHAHIN. Zakir Sahab ne kahā. SSH Rev. 1,2;  
55-60.

Dr. Zakir Husain was not only a Vice-Chancellor of Aligarh Muslim University but also he was a favourite student and teacher of the University. Some extracts from his essays and lectures are given on various topics. He tells that students and teachers are the spirit of Aligarh. According to him the teachers of this University are in the best teachers of the country.

- STUDENTS ACTIVITIES

253. ABBASI (Mohd. Adil). 1925 A.D. kā Ālīgarh. SSH Rev. Old Boys No. 1975; 171-81.

Mr. Adil Abbasi was mujahid-i-azadi and supporter leader of Urdu Tahrik. He came to Aligarh in 1925 and describes the buildings of the University and the students mostly wearing sherwani. Sir Syed Hall was called pakki barag and Usmania Hostel was kachchi barag. Describes some students of the College at that time. Describes some students belonging to "Grandy Party" reforming of new students was their responsibility. Seniority was on the enrolment of University and not on passing the examination. Gives the traditions of the election of Union.

254. ARSHAD MASŪD. Sir Syed Hall of my days. SSH Rev. Apr, 1974; 3.

Describes the students life and activities of the author and his fellows and hostel life in University hostels of AMU. Also describes then Vice-Chancellor Dr. Zakir Husain.

255. ARSHAD MASŪD GANGUHĪ (Qazi). Yadon ki dhūp chhaon. SSH Rev. Old Boys No. 1975; 223.

Qazi Arshad Masud Ganguhī was one of the favourite students of the University & passed his intermediate in 1949 and his M.A. and LL.B. Examinations with Honours in 1955. Gives the description of his admission and hostel life and the traditions of the University. Some of the important names he describes are - Khalil Ahmad Khan, Azizur Rahman Khan Rahmanā, Ejaz Ahmad, Kr. Majid Ali Khan, etc.

256. KALIM SHAHIN. Zakir Sahab ne kahā. SSH Rev. 1,2; 55-66.

Gives some views of Dr. Zakir Husain who was a favourite student of this institution. Dr. Zakir Husain learnt from this institution a lot. It gives Zakir Sahab's views about the students of AMU. He advises the students to have the knowledge of the subjects and to see the real truth of the education. How we should also try to improve the society. Manners of talking to each other, etc. should also be known.

257. MOINUDDIN DURDAI. Sir Syed kī nagri maen guzre roz-o-shab. Al-Ilm. 23,4; Oct to Dec, 1974; 65-73.

Describes the students activities of Aligarh when the author was a student of B.A. Describes the constitution of an Islahi anjuman and some lectures delivered in its meetings on female education, women freedom and about the characteristics of a good wife.

258. MUKHTARUDDIN AHMAD. Yadon ke chiragh. SSH Rev.  
Old Boys No. 1975; 205-22.

Prof. Mukhtaruddin Ahmad, now Head, Dept. of Arabic & Dean, Faculty of Arts was also one of the bright student of the University. He came to Aligarh in 1947 and remained upto 1952 and got his M.A. and Ph.D. degrees. He was the editor of Aligarh Magazine (Urdu) Gives description of some favourite students of the University at that time, e.g. Masood Siddiqi, Nafis Ahmad Tirmizi, etc.

259. QURESHI (Mohd. Shafi). Khuabon ka shahar. SSH Rev.  
Old Boys No. 1975; 269-73.

Discusses about Mohd. Shafi Qureshi, now Minister of state Railways, born in the valley of Kashmir who was the student of AMU during 1952-54 and passed M.A. & LL.B. and also fought the Union elections. He took part in many oratory competitions and got prizes. Dr. Zakir Husain was the Vice-Chancellor and many changes were taking place in the University. Describes some of his friends, e.g. Saeed 'Anda' and Mohd. Ameen Balbaria and describes other activities, e.g. Introduction Night, etc. Describes some qualities of the institution and calls it "Madarsa-i-'amal" where a man learns quality of self confidence, self-respect, broad-mindedness, good manners, proper behaviour and discipline. No student of Aligarh, in his opinion, is narrow-minded or communal.

260. SIDDIQI (Habib Ahmad). Dastan-i-'ahd-i-gul. SSH Rev. Old Boys No. 1975; 284-90.

Discusses that Habib Ahmad Siddiqi who is an eminent lawyer of Gorakhpur and an active member of Aligarh Old Boys Association. Mr. Siddiqi took admission in 1956 when Dr. Zakir Husain was the Vice-Chancellor and Qazi Mahmood was the Registrar. Remained as student upto 1959. Describes SS Hall where a number of departments were there. Describes Mr. V.K. Krishna Menon who came to visit the University. His message was "Learn to live dangerously". Describes his friend R.K. Bhandari Saheb Saood, Malka & Shah Iran, Shah Afghanistan and many ministers were received in the University.

261. SURUR (Al Ahmad). Kuchh suhanī yāden, kuchh puranī bataen. SSH Rev. Old Boys No. 1975; 190-

Prof. A.A. Suroor was a favourite student of this University during 1933-34 as well as a good teacher and was Provost, S.S. Hall in 1956. Describes his educational activities. He was appointed Editor, Aligarh Magazine (Urdu) and was elected Vice-President, AMU Students' Union. Describes various favourite students of the University during his student life.

262. SURUR (Al Ahmad). Sir Syed Hall of my days. SSH Rev. Apr. 1974; 3.

Gives the student life and activities of S.S. Hall during the period of student life of Prof. A.A. Suroor. Describes dining hall, Union Hall, his colleagues and some students of his times.

263. WAQAR HUSAIN (Syed). S.S. Hall kī bataen. SSH Rev. Old Boys No. 1975; 284-90.

Syed Waqar Husain was one of the brilliant students of S.S. Hall and is lecturer in English Department since 1969. He was a student of S.S. Hall during 1959-64. He gives descriptions of the Hall and the changes that took place during his student life. Also describes the activities of students at the time of Sir Syed dinner in 1963 when Pt. Nehru came in Aligarh and other student activities.

264. WASIM RAHMAN. Aligarh merī nazar maen. SSH Rev. Apr, 1964; 3 & 5.

The author is the Professor & Head, Department of Chemistry and as a student of M.Sc., provides glimpses into the student life of his time.

265. ZAUQI (Masud Ali). Chand yaden, chand chehre, chand dagh. SSH Rev. Old Boys No. 1975; 182-

Masood Ali Zauqi passed his Matric in 1922 and Intermediate in 1924. He describes some famous students of his time. Gives discipline among students in all public places and describes a Persian Drama staged in trichay Hall in 1925. Also describes Silver Jubilee Function in 1925.

- STUDENTS UNION

266. ARGHAD MASUD GANGUHI (Qazi). Yadon kī dhup chhaon. SSH Rev. Old Boys No. 1975; 238-43.

The author was one of the favourite students of the University and describes the activities of Students' Union, election and traditions.

267. QURESHI (Mohd. Shafi). Khuābon ka shahar. SSH Rev. Old Boys No. 1975; 269-73.

Discusses about Mohd. Shafi Qureshi, present member of State Railways who fought elections of AMU Students' Union during his stay in 1952-54. The author describes his first speech in the Union Hall and admits that he learnt so many things here.

268. SURŪR (Āl Ahmad). Kuchh suhāni yāden kuchh purāni bātāen. SSH Rev. Old Boys No. 1975;

Prof. Suroor was a good speaker and had a literary mind from the very beginning. He was appointed the Editor of Aligarh Magazine (Urdu) and was elected as Vice-President, AMU Students' Union. In this article, he describes students activities in Union Hall and outside it. President of the Union was the the Pro-Vice-Chancellor and election was held only for Vice-President, Secretary, and Librarian. In 1933 Pt. Jawahar Lal Nehru came to Aligarh as a guest.

#### - ALIGARH MUSLIM UNIVERSITY - ROLE

269. ABDUL ALEEM. Muslim University ka nayā daur. (In Nasim Qureshi, ed. Alīgarh Tahrik : Aghāz tā imroz. P 267-78). Aligarh, Muslim University, 1960.

Gives the drawbacks of the Aligarh movement that though it took great interest in improving the muslims and relation with English people, it overlooked the other communities of the country resulting the position of Aligarh is like an island. The constructive work done in the Aligarh is low. The author has given the responsibility of Aligarh Muslim University after 1947.

270. ABID HUSAIN (Syed). Syed ka khuāb aur uskī tābīr. (In Nasim Qureshi, ed. Alīgarh Tehrīk : Āghāz tā imroz. P 14-16). Aligarh, Muslim University, 1960.

Discusses the conditions of muslims after the partition in both the countries India and Pakistan but no one feels it and feels that such a movement is now also necessary. If any body today starts such a movement, it will not be opposed as in the time of Sir Syed and he will be able to complete all the dreams of Sir Syed who he could not fulfil.

271. FARUQI (Shahid S). Sir Syed and the Aligarh Movement. SSH Rev. 1,2; 1970-71; 31-34.

It gives the objectives gained by the Aligarh Movement. Main objective was that the middle class crystallized within the Muslim community and steadily grew to important dimensions by the end of 19th century. It tells that muslims of India, today, are once again, socially, economically and educationally at the rear of possession. They are divided and need of the hour is for another renaissance among the muslims. We should seek courage, strength and vitality from the life of Sir Syed. AMU has to play important role to fulfil the unfulfilled dreams of Sir Syed.

272. SIDDIQI (Rashid Ahmad). Azīzān-i-Alīgarh(3). Fikr-o-Nazar. 13,1 & 2; 1973; 99-102.

After the partition, Aligarh Muslim University fell in difficulties. Dr. Zakir Husain saved it and Jamia Millia with his great foresight and administrative ability. The students of this institution also contributed to his success.

273. SURŪR (Āl Ahmad). Alīgarh kidhar?. (In Nasim Qureshi, ed. Alīgarh Tahrik : Āghaz ta imroz. P 437-53). Aligarh, Muslim University, 1960.

Tells that Aligarh Movement is closely related with the MAO College and the Aligarh Muslim University. Centre gives aid to it like other central universities. Suggests that it is necessary that Arts students should be aware of ancient history, its civilisation, Hindu philosophy, and Sanskrit Literature. Some improvements in the courses of studies are suggested.

274. SURŪR (Āl Ahmad). Sir Syed ka haqīqī paighām aur Alīgarh maen ek zahnī inqilāb kī zurūrat. SSH Rev. 1,2; 1970-71; 19-21.

Giving Sir Syed's views, it gives the means of betterment of Aligarh ; (1) to examine the contribution of Aligarh in the development of knowledge in India; (2) to think whether it is according to the objectives of the Govt. or the community & country; (3) Urdu should be the medium of instruction; (4) to encourage the nation and to create in them determination to work for the uplift instead of considering it as a means to employment; (5) to award degrees to experts and



intellectuals; (6) to improve the standards of students and create an atmosphere of learning and free enquiry. Today a movement of such a type is necessary in the opinion of the author.

- SUGGESTIONS

275. MAHTAB AHMAD. Vice-Chancellor Professor Khaliq Ahmad Nizami Saheb se ek mulāqāt. SSH Rev. Apr, 1974; 4-5.

Describes the interview of the editor with Prof. K.A. Nizami. Deals some of his suggestions about work which the AMU ought to take. Prof. Nizami suggests that his first conviction is that it is the duty of the Aligarh to procure the history, culture and civilization of 1000 years in India which we have yet to do though we have best means. Aligarh has also not completed its duty which was before Sir Syed i.e. more work is done and research books are published, but he is not in favour of translations. More labour, more feeling of duty and more discipline is needed for a minority to give his place. Describes some attempts for the welfare of the students.

276. SIDDIQI (Rashid Ahmad). Ek khutbā jo diyā na jā sakā. SSH Rev. Old Boys No. 1975; 159-70.

Prof. Rashid Ahmad Siddiqi, in his address which could not be given to the students gives some useful suggestion to the students.

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## CHAPTER 2.5

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